The Priest

Edited By Priests For Priests

Summer School of Catholic Action

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August, 1953

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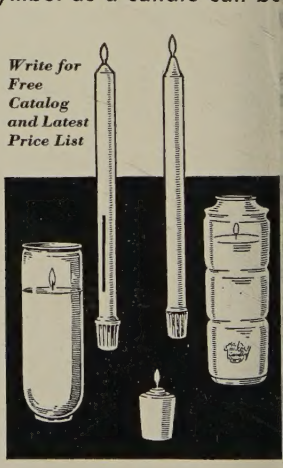

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Although he seems to have been with us all our rational life, Father Lord was ordained only in 1923. He must be Chicago's most versatile son.

His books and pamphlets are innumerable. In 1950, Bruce brought out a full-length book of his, *His Passion Forever*. In 1951, he compiled a prayerbook, *Christ Jesus Our King*. His illustrated children's booklets continue to sell at the rate of over a million a year. He has a column syndicated each week through the Catholic press, and he does an extra column for OUR SUNDAY VISITOR. Of ten features voted on recently by *OSV* readers, Father Lord's was rated second in popularity.

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Currente Calamo

The picture on our cover was taken this summer in Spokane, where Father Lord was directing one of his Summer Schools of Catholic Action. Since 1931, about 133,000 students have enrolled in this traveling university.

Besides books and articles, Father Lord also writes music. His songs are quite well known, v.g. "Mother Beloved" and "For Christ the King." But he loves best of all to write plays and produce shows of heroic dimensions. In 1951, 200,000 spectators saw his "City of Freedom," commemorating the 250th anniversary of the founding of Detroit. Similar pageants have been "Alma Mater," commemorating St. Louis University's centenary, "Mother of Youth," "Jamaica Triumphant," "The Restless Flame," and "Salute to Canada."

After many years as national secretary of the Sodality, his superiors have assigned Father Lord to the Knights and Handmaids of the Blessed Sacrament. He is their director, with headquarters in St. Louis.

Astounding

PLEASE note in our editorial the reference to a little known and hitherto unpublicized facet of *The Catholic Digest* survey: despite all of our Sunday sermons, novenas, missions, Lenten talks, pamphlets, books, and newspapers, not to speak of Catholic high schools and colleges, 51 percent of Catholics still see nothing wrong with artificial birth prevention, and 51 percent of Catholics see nothing wrong with divorce and

THE PRIEST **AUGUST, 1953** **VOL. 9, NO. 8**

"Take heed to thyself and to thy teaching: be earnest in them. For in so doing, thou wilt save both thyself and those who hear thee."
First Epistle of St. Paul to Timothy (iv. 16)

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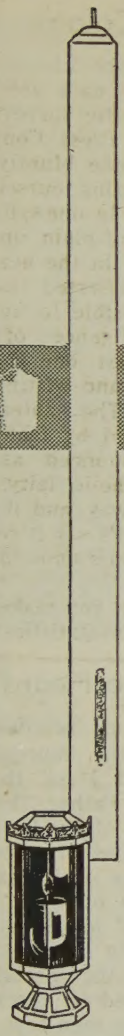
Address all business communications to **The Priest,** Huntington, Indiana.
Address manuscripts and editorial communications to the Rev. G. J. Gustafson, St. Edward's Seminary, Kenmore, Wash., or Rev. Richard Ginder, St. George's Church, Pittsburgh 10, Pa.



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remarriage during the lifetime of one's spouse. These data are the findings of a scientific survey.

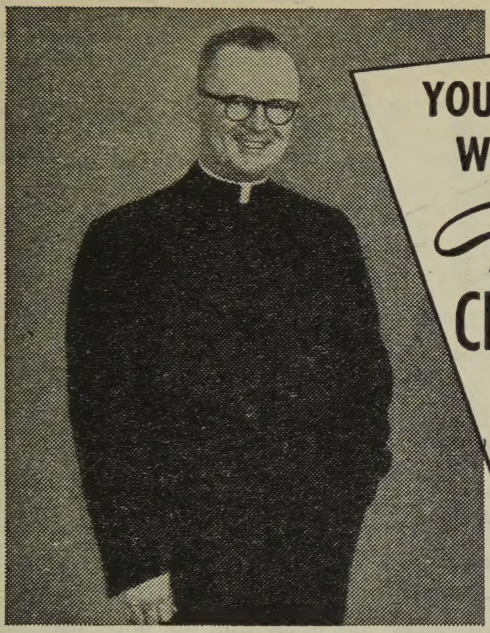
At the Catholic Press Convention in 1952 we spoke bluntly on the need of expressing ourselves, in pulpit and print, in one-syllable words with the use of plain, understandable examples. In the heat of the discussion we asserted that it is practically impossible to underestimate the intelligence of the congregation—at least, one should base his preaching and writing on that assumption. The statement was hotly repudiated by many in our audience, denounced as an insult to the Catholic laity. It wasn't meant that way, and it was a little extreme. Let's say it represented an *ens rationis cum fundamento in re.*

But what else can you make out of Father Bussard's statistics?

'Mass To Be Heard'

This present issue includes an article giving the impressions of a blind man at Mass. It was referred to us by Father Thomas J. Carroll, Director of the Catholic Guild for the Blind in Boston. Father Carroll says of it that in his fourteen years of work with many thousands of blind persons he has seen nothing so calculated to bring to priests the special difficulties encountered by the blind at Mass, and he has seen few writings with such striking auditory imagery.

"Often," says Father Carroll, "as I discuss with blind persons some of their difficulties at Mass, it seems almost as if the Pius' have had the blind particularly in mind in some of the reforms they have urged upon or suggested to



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us priests. St. Pius V with his insistence that parts of the Mass be said 'alta voce' was thinking of the faithful in general, but priests who follow him give great comfort to the blind members of their congregations. Blessed Pius X and Pius XI as well as our own Pius XII with their encouragement to and emphasis on 'active participation in the Solemn Mysteries' have had the whole Church in mind, but certainly the advancement of participation is of the greatest value to the Church's sightless members.

"The injunction in the churches of Rome under the present Holy Father that the organ be silent during the parts of the Mass that are to be said out loud must mean much to those persons in the Holy City whose visual handicap precludes their focussing visually on the altar. And the blind may well pray that what Pope Pius XII in 'Mediator Dei' has allowed to be a matter of discussion may in time become a reality (if it is for the good of the whole Church, as it seems to be for their own): the wider use of the vernacular in the services of the Church, our Holy Mother.

"The highly intelligent person, blind over a period of time, adjusted and trained to his blindness, adept at Braille and given an education in things Catholic, will not have all the difficulties the blind author here notes, or will not have them in the same degree. But blind persons as a whole are no more or no less intelligent than are the rest of us. Only some 25% of them read Braille. And every year in this country some 30,000 more persons lose their sight, by no means all of whom are going

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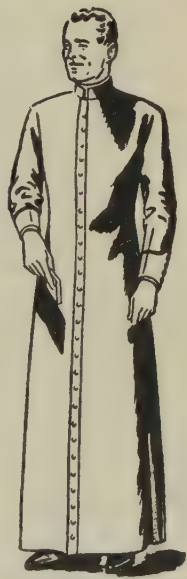

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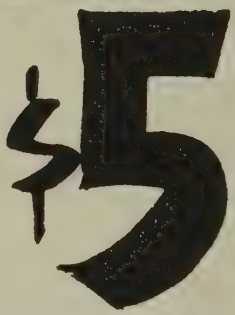

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"There are now some 300,000 blind persons in this country. Not many of them are to be found in the average Sunday congregation. A number, indeed, have been lost to the Faith. But for those who are present on Sunday (some with a very strong love of the Holy Mass), and also for that somewhat larger number of near-sighted or partially-sighted persons who cannot see the altar, the priest who understands their visual needs will wish to do much."

An Apostate Priest

FOR the information of our readers we submit the following information about Rev. Alfredo Florez, who has been lecturing in Maine:

Father Florez was ordained for the Diocese of Tacua, Peru. In October, 1950, he was sent to St. Anne's Church, Brentwood, Long Island, New York. At that time he had finished a year of Canon Law in Spain and was sent by his Bishop to Ottawa, Canada, for further study.

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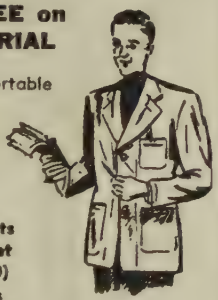

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Currente Calamo

ed to have done his work well and there was no indication that he seriously contemplated leaving the Church. His Bishop, however, sent word that he wanted him to return to his diocese and resume his work there. The priest refused to return. Instead he wrote to Rome asking permission to remain in the United States.

Florez now claims that he could no longer believe the teachings of the Church. Although one cannot know what is in the priest's mind, his present attitude seems to be simply a cover-up for the fact that he wanted to remain in this country and did so contrary to the orders of his Bishop. After he was suspended, he made a connection with Christ's Mission in New York and began to preach against the Church.

Bishop Noll has written a little pamphlet entitled "Did They Leave or Were They Put Out?" We suggest that in communities where ex-priests make an appearance, the pastor distribute copies of this pamphlet among prominent Protestants, especially among lay members of the congregation sponsoring offensive lectures of this type.

A Mistaken Equation

WE were appalled at a letter from a China missionary published recently in *Commonweal*, stating that Senator McCarthy "is as great — if not a greater — threat to American freedom than the military might of the Kremlin."

While none of us can approve hysteria or unjust methods of

Continued on page 630

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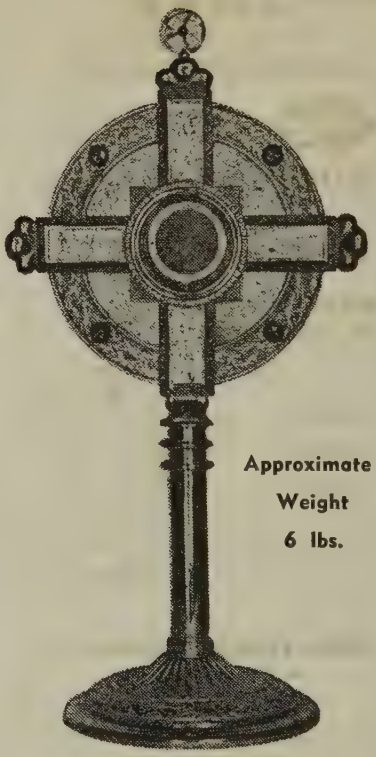

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The Priest

Vol. IX AUGUST, 1953 No. 8

Editorial Comment

Some Thoughts on Religious Education

JUST as at Oberammergau, Bavaria, the Passion of our Lord has been depicted for centuries for visual observation, so at Einsiedeln, Switzerland, a similar drama has for several centuries been performed every five years, depicting the story of the creation and all the important events of the Old Testament, and the things with which man has occupied himself for a livelihood, his everlasting destiny for which he was brought into being—Heaven, Hell, Purgatory, where he will spend all or part of his life after death.

Such was the means of instructing the people during the Middle Ages, a method which we have practically discarded, despite the fact that we have a better opportunity today through the motion picture.

If the story of religion could be vividly told in a novel and then reduced to a movie, there would not be a child or an adult in the world who would not want to see it. It would be a story of infinite mercy and goodness and love conquering justice. It would portray the action of the Blessed Trinity, after living throughout eternity unassociated with any creature, in time offering to share everlasting beatitude with angelic and human being. It would show the proneness of creatures to rebel —the angels in the vestibule of Heaven and the first human parents in their paradise on earth; it would disclose the predisposition of man to evil after inheriting the effects of Original Sin; a murder in the first human family; the migration of the children of the patriarchs who were each given several centuries to live in order that the human race might "multiply and fill the earth." It would paint the very sad picture of mankind at the time of Noah, and the destruction of sinners by the deluge in order to rid the world of sin.

It would picture the unsuccessful attempt of the Creator to keep a small portion of mankind loyal to Him by setting

them apart to be ruled and guided by leaders chosen by Himself. It would show Him, in person, writing on stone tablets the laws according to which all people must govern their lives. It would note how prophet after prophet, also divinely sent, would keep this little group vividly mindful of the fact that out of it would come a Liberator and Savior to Whom all the world in future generations would pay allegiance. With all this personal care and attention from God, this "chosen people" could be kept loyal only by frequent miracles for the strengthening of their faith and by repeated threats of punishment or of the invasion of their country if they did not observe the Commandments.

Such would be the fascinating story of the Old Testament only.

Religion should be the most fascinating subject taught in our schools, but it seems to be the dullest.

The New Testament

Christ's chief commission to His Church was "to teach all nations," to guide all people along the path of the Commandments, and to enable holiness of life to be easily achieved through the divine helps which we call the means of grace, or the Sacraments.

The Church has been occupied with these three works for nineteen centuries, yet we observe no decided improvement in twentieth-century religious education.

One-half of the children of our nation major in religion for eight years and in most large cities for twelve years, yet they seem to be less able to give an account of their faith, are more material and secular-minded, and receive the Sacraments with less seriousness, than ever before.

Religious textbooks have improved, but elementary school children still memorize answers to questions, the import of which they seem not to grasp. The teachers, for the most part, only "hear the lessons" without the explanations which immature minds might possibly grasp. The children called to answer a question during the first five minutes of the religious period knows that he will not be called on again and, therefore, that child need not be alert or attentive during the next forty minutes.

Children are taught that by an Ordinance instituted by Christ—Baptism—they are elevated from the rank of creature to the rank of child of God. But that they do not fully grasp this is clear from the fact that if you asked them whether *all* people are not children of God, the answer of 95% would be "Yes." Yet they were taught that Baptism "makes" one a child of God.

Teachers speak to them of sanctifying grace which comes with that Sacrament, and as-

sume that they know what that is. To tell them that it is the "indwelling of the Holy Spirit in their souls" does not clarify it very much.

We believe that children can be led to correct their faults and guided to piety and holiness by keeping them mindful from the day they enter school until they leave it that they are actually and truly children of God—then build on that idea. The best punishment for violation of discipline, it would seem to us, would be to shame the child by asking him "Would a child of God do that?"

Catholic children must be regarded as "different" from the generality of children precisely because from infancy they have been not figuratively but actually and truly adopted children of God. If they *are* so different from other children they should *live differently* from their non-Catholic neighbors and associates.

The Panel Way

People who are using television today have discovered that the best way to teach is the "panel way," and that is the way, it seems to us, religion should be taught in our high schools. The textbooks for junior and senior classes should deal chiefly with objections raised against Catholic teaching and practices. Such was the Middle Age way of teaching religion in the universities. When Luther challenged Tetzel to a debate on a large number of theses, he was only doing what was common practice in the Middle Ages.

Our students learn only the positive teaching of the Church. Therefore when school days are over and they find employment in an office, or even on the assembly lines of large industries, they are asked questions which they never heard raised before, and since they find themselves unable to answer them, they resolve that they will not go into any further discussion of religion. Yet they are obligated, as soldiers in the army of Christ, to promote His cause and to assist in expanding His faith.

In the panel way of discussion the student cannot dream nor be inattentive because he may be called on not once but a dozen times.

There is not a catechism in use which clearly expounds the Mass, in which the person is obligated to participate every Sunday throughout his life. We have spotted people to observe not only the average Catholic child, but the adult in attendance at Mass. Few would leave the impression that they even formulate an intention before the Mass. A large portion of the congregation will appear after the priest has already gone to the altar, and high-school youths and those a few years out of high school will be sure to look for the back pews. In a crowded church they would rather be among those who

stand than those who use the pews.

The child who attends Mass every day during the school year will not show up during vacation. Evidently the full significance of Mass has never sunk into its soul and, therefore, its attendance is not prompted by appreciation.

It is the same with the Sacraments. The Sisters can bring a large number to the Sacraments every morning, and most of the class every Sunday. But when vacation comes and there is no Sister to direct, Confessions and Communions will be weeks apart.

Guidance

What we have just said has relation to guidance. The child throughout its parochial school life should not be permitted to forget that it is actually and truly a child of God; that it must act as a child of God, show its love for God by edifying others, by proving to them that one can live not only a good but a holy life; that weekly Communion could keep the child free from mortal sin from the day of its First Communion until its death—i.e. if the child received weekly because he wishes to receive an increase of grace and strength to prevent his falling into sin. A weekly renewal of this effort should keep one "untouched" by this world.

Most of our school teachers left the world many years ago when it was entirely different. They do not know it as it is today because they do not read the newspapers nor listen to the radio. They rather visualize the present-day world as it was when they left it, when family life was more normal, when parents did their full duty to the child rather than the child giving the orders.

Some time ago Father Conroy, head of the Fighting 69th Movement, designed to help adolescent children with problems relating to the Sixth and Ninth Commandments, took a survey among the children in most of the high schools of our country during which he asked whether their conduct in regard to dating or courtship was any different from those of the public school child with which they fraternize and, surprisingly, the children were frank enough to admit that there was no difference.

Now there should be a vast difference. If we cannot perceive any difference, there must be something wrong with our teaching and guidance. Parents are likely most blameable, but how about the teaching and guidance they had in school?

When the writer attended the elementary school, c h i l d r e n were not received for First Holy Communion until they were in the eighth grade, and the preparation was more thorough. A three-day retreat was observed, and every child could read the prayers before and after Holy

Communion. Every child was also taught that a remote preparation should be made for every Communion. It took this form: Confession on Saturday afternoon, then back home to remain there until the next morning when he came to Mass. Today, despite the many advantages which we know early First Communion has, the child receiving at the age of eight is not able to read, and can offer only the short ejaculations before and after Communion taught by the Sisters. These consume probably only one minute of time. The child usually continues to receive, as it grows into maturer years, the same as it started. Hence when people receive at any time except on their sodality day—when they are expected to remain to say prayers in common —little preparation is made before Communion, and they are finished with their thanksgiving a minute or so after receiving.

Gross Ignorance

No matter how long our youths are under instruction today, most of them seem not to accept the mind of the Church. A survey conducted by Father Bussard, of the *Catholic Digest,* disclosed that 51% of Catholic parents do not believe that a divorcee who remarries during the lifetime of his (her) legitimate spouse, lives in sin, or that birth control, sought through artificial devices, is wrong.

They certainly must know what the Church teaches about these things, but since non-Catholics do not respect the Church's ideas ours do not. We make the mistake of saying the Church forbids these things, when it is God Himself.

We are often told that most Americans believe that morals change with the times, and the result of that survey would warrant a wide acceptance of that belief. Hence it seems that more emphasis should be laid on the immutability of the moral law, so that our youths will not feel justified in imitating those who have never learned the ABC's either of religion or morality.

But our approach to the Catholic student must be different than that which our Catechisms would lead us to make.

There is not a Protestant Church in the nation today, if we except the High Church Episcopalian, which does not teach that nothing is necessary for salvation except repentance of one's sins and then the acceptance of Christ as one's Savior. Protestantism therefore gives so little concern to religion and morals that no minister would dare to speak on birth control or remarriage after divorce because seated before him in the church would be large numbers who would resent such teaching.

Formerly people held that it mattered little what one *believed* if he only did right. To-

day Protestant teaching is, by implication at least, that it matters little what one *does* provided he has trust in Christ as his personal Savior. A priest should take account of this general belief of all affiliates of Protestant churches when he gives them a course of instruction.

Let us try to get more life into the religion classes of our schools, create enthusiasm in our children to learn all about their faith, and then to become Christophers no matter how young they are.

How much it would help if the Sisters, who make a daily meditation and who listen to spiritual reading daily, brought some of the thoughts presented to them to the children of their classes, and then gave at least a two minute fervorino to the children at the beginning of the day!

If children became attracted to their religion, there would be more vocations. The average child never learns to know the personality, nor the joy which fills the heart, of his religious teachers. In the classroom the teacher is not her normal self; she must keep order; she must enforce discipline; she must correct and be serious and usually stern. It is only that artificial mien which the child seated at the desk sees in his or her teacher.

The teacher should therefore have more contact with the children outside the classroom and disclose her normal self, the joy which permeates her being and the happiness she derives from being helpful to the lambs of Christ's flock.

—J.F.N.

New Religions

According to a Government Census, in the ten years from 1926-1935, adherents to Protestant sects decreased in number by more than half a million. Yet during the same period the number of new sects which sprang up was forty. Some of these sects, whatever their faults, cannot be accused of not being picturesque in their choice of a name. Here are a few samples:

"Duck River and Kindred Associations of Baptists."

"Church of Daniel's Band."

"Two-Seed-in-the-Spirit Predestinarian Baptists."

"Fire-Baptized Holiness Church of the Americas."

"National David Spiritual Temple of Christ Church Union."

"Defenseless Mennonites of North America."

And finally this magnificent name:

"Home of God, Holy Church of the Living God, the Pillar and Ground of Truth."—**Walter Stehle, O.S.B.**

A Negro Priest Looks At The Negro Apostolate

Debunking some of the old "techniques"

Herman A. Porter, S.C.J.

IF I could bring only the experience I have garnered as a priest to the writing of this article perhaps I should hesitate to tackle the problem. The fact is, however, I am not considering the matter merely as a priest, but as a Negro and a convert to Catholicism.

I realize that there are hundreds of zealous priests engaged in the Negro apostolate who have had a wider experience in the work than I shall possibly ever have. I am convinced, nevertheless, that they are lacking one requisite (through no fault of their own) for ever coming to a complete understanding and appreciation of the problems that the Negro Catholic and prospective convert must face.

Most of the priests laboring in the Negro apostolate are not Negroes. One has to be a Negro in order to fully understand the obstacles which every Negro convert has to overcome before he can make the step that carries him over the threshold of the Church. After he becomes a Catholic, these obstacles are not diminished; if anything, they are increased!

My only object in writing this article is to help throw more light on a much discussed and debated issue. No doubt some who read this article are engaged in the Negro apostolate. It is hoped that they may find a partial solution to some of the problems involving work among Negroes. Others reading this who are not working directly for the conversion of the Negro will be enabled to come to a truer picture of the situation involving the Negro and those working for his conversion to the Church of Christ.

Father Porter is stationed at St. Joseph's Church in Saginaw.

Pitfalls To Be Avoided

I should like to point out in the very beginning some of the more common fallacies that even the most wary are liable to mistake for truths, scientific or otherwise. The latest religious census places the number of un-churched Negroes in America at about five and a half million, which means that less than two-thirds of the total Negro population are churchgoers. The conclusion to be drawn from this is that Negroes are no more inclined to religion than the average American. What is often catalogued as the innate religiosity of the Negro is nothing more than his keenly developed gregariousness.

The Negro is far less removed

from tribal life than his fellow white Americans, hence he feels a greater necessity for the particular stimulus derived from contact with the group. During the days of slavery, the domestic life of the Negro was not permitted to develop along the lines followed by white families. His condition of servitude precluded any such possibility of normal development. The Negro church during the slave era was the chief point of contact between Negro families. After the emancipation of the slaves, the Negro church assumed an even more important role in the community. It afforded the only avenue in which the innate ambitions and social urges natural to every man found an outlet in the case of the Negro. Going to church for the Negro was not merely an act of worship. Besides providing for his religious needs, the church served the purpose of club, concert hall, school, and even a place for political rallies, after the Negro was given the right to vote and run for political offices.

Those laboring in the Negro apostolate are often disappointed when their efforts fail to attract non-Catholic Negroes in phenomenal crowds. They have been told that the Negroes are simply waiting to enter the Church in droves. In some instances large numbers of converts are made in particular areas, but when all the facts are known, one discovers that these large numbers represent only a fraction of the total number contacted. For every ten converts baptized in a Negro parish, the priests have contacted about forty persons as prospects. The regrettable fact is that, along with their white brothers, Negroes are guilty of religious indifference and of having a materialistic and secularistic view of life. In very many cases conversions among them mean that the convert-maker has had to resort to all the arguments, has "pulled out all the stops" usually required for landing the average convert.

No Special Technique

And this brings me to a point that cannot be overemphasized for those who may be new in the field. If there is one thing that amuses a Negro to the point where he can hardly restrain open laughter, it is to hear a white man proclaim that he *knows all about Negroes*, that *he understands them.* When a Negro hears remarks such as these, he makes one of two judgments in his mind about the speaker: either it is presumed that Negroes are so simple that no particular insight into human nature is required to understand them or, on the other hand, they are *essentially different* from the other members of the human race, and require a special technique on the part of non-Negroes to come to any fair estimate of them. Obviously, both assumptions are based

on the false premise that Negroes are basically different from other men. It were idle to object that no one falls for such biased and puerile principles, least of all those who have dedicated themselves to work for the Negro's spiritual and social betterment. Whether or not those laboring in the Negro apostolate actually hold to such fallacies, the fact remains that their attitude and the approach they have often taken in their work have left this impression in the minds of thousands of Negroes.

One of the most successful missionary priests I know of came to this country directly from Europe and plunged into Negro work without any "special coaching" in how to deal with Negroes. Strange to say, he was only equipped with the knowledge he had culled from his seminary course which included a course in missiology. He could barely speak the language when he began his work among the Negroes of the South. That was about fifteen years ago. Today, this wise and zealous priest has built up from nothing two of the most thriving Negro Catholic communities in the South. I do not mention his name, for I know that he shuns publicity; however, I have his permission to give his name and address to anyone interested in assisting him in his work.

If this priest is asked what his methods are, how he came "to understand the Negro so well," he will smile and tell you quite simply that he has no special methods. He will tell you that no special mental gymnastics are needed to understand the Negro. He will assure you that he has found that they act and react to the same mental and physical stimuli as do the rest of mankind. He will tell you that his only technique has been to apply the principles of psychology and theology which he learned in the seminary. These plus a truly Christ-like zeal and charity constitute the only technique he knows or cares to learn.

Separation

Some will object to what, at this point in our discussion, they may term "dragging out skeletons from the closet." The purpose in doing so is the better to emphasize the present trend in the Church. Fifteen years ago, one would usually find one or two parishes in our larger northern cities designated as "Negro parishes." One also found certain parishes designated as "German" or "Italian." I do not think I need bother to explain the difference between a "Negro parish" and an "Italian parish." The simple fact is that there was a *raison d'etre* for the latter, but there never was any valid excuse for the establishment of the former. The mistake is not to be sought in the fact that a parish was established in a neighborhood

restricted to Negroes. The mischief lay in the un-Catholic practice of requiring Negroes who did not live in the ghettoes to become members of the "Negro parish," which was often fifty city blocks from their place of residence. This deplorable condition no longer exists in most of the northern cities. When it was the case, however, it was a stumbling block to the Negro Catholic and often an unsurmountable barrier for the prospective Negro convert.

Integration

Today, Negro Catholics are being admitted to full membership in whatever parish they find themselves living. When I say full membership, I mean that they are permitted to receive *all* the Sacraments permitted other Catholics in the parish where they attend Mass on Sundays and Holy Days. Theoretically, they are further admitted to participation in parish activities, such as membership in the various lay organizations. I know several parishes where full integration has been accomplished in a manner that can only be attributed to the grace of God and the total Catholicity of priests and people. On the other hand, there are known instances where the Negro members of a parish predominantly white never get beyond the outer rim of parish activities. They have been told (from the pulpit) that *all* are welcome in the parish, but they have never been approached personally by either priest or people and asked to join one or the other of the parish organizations. Cases are on record of white ushers attempting to steer all the Negro worshippers into the same pews of the church!

Naturally, we ask whose fault is this? Are the priests to be blamed? Are the people only to be held responsible for such scandalous conduct? Or, you may ask the question, is not the author aware of the fact that prejudice is no respecter of persons, that Catholics have inherited their share of this nation's capital sin—that of practicing wholesale injustice upon a race of people over a period of ten generations? You may further demand, does not the author know that the shameful situation he describes cannot be done away with merely by telling the people that we have decided that we are not going to practice discrimination any longer? You may even indignantly demand to know if I am so blind and ungrateful as not to take cognizance of the tremendous amount of progress that has been made within the past decade. "Time, my good man," I seem to hear from all quarters "—time is the all important element in this matter! It takes time to bring about great changes!"

I hasten to reassure the reader that I am duly aware of the potent factor of time in all great accomplishments. I answer all

objections with the statement made at the beginning of this article, in which I affirmed that my only motive in undertaking this topic was to shed additional light on a much discussed and debated issue. In doing this, I hope to provoke more fruitful discussions of the matter, out of which solutions to some of the existing problems may be found. I promised to lay bare some of the problems and difficulties the Negro Catholic and convert must face. If those working for the conversion of the Negro know just what impressions are left by the situation I describe here, they may more readily find the solution. They will at least know where the "sore spots" are.

Full Integration Does Pose A Problem

For those who are not engaged in the Negro apostolate, it may be useful to point out some of the exigencies frequently met by priest and people of a parish where integration of the Negro element is being undertaken. The first sign of trouble looms on the horizon when the first Negro family moves into an erstwhile white neighborhood. Someone will raise the alarm that the neighborhood is being swamped by the "black tide." Then begins the exodus of the white families, a matter to disturb any pastor.

Quite recently it was my privilege to listen to a most enlightening discussion by a pastor who had been faced with just this type of experience. He explained how he had handled the situation of the changing pattern of the neighborhood. When the first Negro family moved into the parish, he had called at their home and inquired if they were Catholic. He found that they were not Catholic but that they were interested in the Church. He invited them to Mass the following Sunday, and some months later, the whole family came into the Church as converts. Ten years ago this parish was entirely white; today there are more than fifteen hundred Negro families living within the parish boundaries, of whom about three hundred families are now Catholics.

This pastor seized upon the opportunity to win as many of these people to the Church as he could. He did not regard them as intruders in the community, but as a rich field of harvest for the Church. Moreover, he also realized that he could not do the job single-handed either. He first of all allayed the vain fears of his white parishioners that the mere presence of the Negroes in the neighborhood necessarily meant that the community was going to the dogs. He solicited the help and cooperation of his people to help win souls for Christ. He made lay apostles of men and women who had threatened to flee the neighbor-

hood. Whenever a new Negro family moved into the parish, he had some of the white Catholics call on them, welcome them to the community and invite them to church. Today this parish is a classic example of how integration of the Negro Catholic into the parish can be accomplished.

It devolves upon the pastors and their assistants to bring the people around to seeing that all share in the grave responsibility before God for the salvation of their neighbor outside of the fold. If made to realize that the salvation of a soul (possibly their own!) may depend in large measure upon the practice of common decency and justice, few there are who will remain obstinate. Here, indeed, if ever, is the chance of preaching and putting into practice the beautiful doctrine of the Mystical Body of Christ. Certainly the people look for their priests to take the lead, to set the pace in a matter of this kind. *Talis rex, qualis grex.* The priests' attitude to the situation of the changing pattern of the neighborhood will determine the overall conduct of the people.

Lest there be those who fear that integration of Negro Catholics into the parish will result in interracial marriages, I quote the pastor from the large midwestern city whose parish went interracial ten years ago. In his address he stated: "The only cases of interracial marriages we have in my parish are two Negro G.I.'s who brought back French brides after the war. No interracial romances have developed among my older parishioners and the newcomers."

It Can Be Done

For the past five years my priestly activities have extended into practically all the major fields of clerical work—teaching in the seminary, parish work, retreats, missions, vocational guidance, the lecture forum, and writing. The only unusual feature of this is that, with one or two exceptions, I have been dealing exclusively with white Catholic groups. This experience has taught me a great deal. It served to confirm and corroborate what I had been convinced of for many years, that the people are willing to accept the full import of the doctrine of the Mystical Body, once they are given the initial impetus from the clergy.

My present assignment affords me an even better opportunity to study the response of the people to the appeal of the doctrine of the Mystical Body of Christ. I am now assigned in a parish that is unique in many features, for its people are made up of three distinct racial groups. There are about six hundred white families here, some three to four hundred Mexican families, and about two hundred individual Negro Catholics. The parish plant consists of the church, high school and grade

school, rectory, sisters' convent, parish hall, parish credit union, and free clinic. In the school—both grade and high school—white, Negro, and Mexican children are receiving, side by side, a Catholic education without evincing a trace of consciousness of racial difference. The same policy of total integration is being followed in all parish activities.

When the pastor was appointed to this parish more than eight years ago, he was told by his Bishop that he was being sent here to solve a threefold problem: the whites must be persuaded not to move out of the parish; the Mexicans must be brought back to the Church; the non-Catholic Negroes in the neighborhood must be convinced that they are welcome in the neighborhood and particularly in the Church.

I do not know what the average priest would have thought if given such a task by his Bishop, but I do know that the man who accomplished all that his Bishop commanded, and on a much larger scale than was ever hoped for, realized that only by a miracle of grace and relentless toil could the job be done. The grace of God has not been lacking and the gray hairs and careworn lines about his otherwise youthful face assure me that much hard work was poured into the task. The result has been something to make the angels of Heaven rejoice. This particular parish and dozens of others operating along similar lines stand as proof positive that the ideal can be reached. May those reading this article who may be engaged in the Negro apostolate never allow the difficulties involved to deter them from a relentless striving for the ideal—bringing to full manhood in Christ those who have been entrusted to their care.

The Funeral Is Cheaper

In town we are quite fortunate to have a resident physician, an Australian Catholic, who is one of the best doctors in Bolivia and to whom the sick come from all over the country for consultation. He has a wonderful sense of humor and one of his better, though rather grim stories is of a man who brought his daughter, in the advanced stage of tuberculosis, to see him. The only possible cure for the girl was a new drug which had just arrived in Santa Cruz and cost 6,000 bolivianos, the equivalent of 22 dollars. The man made a quick mental calculation; a coffin, two five-gallon tins of alcohol to be drunk at the wake, a few flowers would come to only 4,000 bolivianos and that he could afford. The medicine might not cure his daughter and the funeral was so much cheaper that without further adieu he left for home.—Maryknoll in Bolivia.

Mass To Be Heard

Anonymous

How it seems to the blind

SITTING here in the church, waiting for Mass to begin, I can hear a confusion of sounds coming from all directions. Taken individually most of the noises are small: feet scuffing, people coughing, sneezing, dropping coins into boxes; and other sounds the origin of which is difficult to determine. Individually, these sounds are insignificant, like a single drop of water. But they are many, and as there is a multiplicity of drops of water in a rainstorm, collectively these insignificant disturbances become an auditory storm r e v e r b e r a t i n g throughout the church. There are also the occasional claps of thunder when someone upsets a wooden kneeler or allows a door to slam. In all this storm one hardly ever hears a human voice. Yet all the sounds have a human origin — scuffing, coughing, sneezing, dropping of coins, clattering of kneelers and slamming of doors, etc. All because of people, but people know they shouldn't talk in church.

Most of the scuffing has stopped, so I guess the people who are coming to this Mass have arrived. The late ones who just get in under the wire will stick close to the rear doors.

There is a new sound: like a sudden heavy rustle, or like an ocean wave breaking and spreading on the shore. I imagine that the whole congregation has moved simultaneously probably standing for the beginning of the Mass. The priest has probably come into the sanctuary and gone to the altar. Some priests say the prayers of the Mass so that they can easily be heard while others sort of drone along, and still others seem to keep or make them all a secret. There is another heavy rustle, and now from behind me begins the music. The organ floods the big building with tone and in a few moments there is competition for predominance as a group of girls or women begin singing. I don't know just what the song is about as I can't get any words, but it has a sweet melody and it's better than listening to people's respiratory difficulties. The choir has finished its hymn and relative silence reigns again.

The silence is broken as the congregation moves to a new position. They remain in this position for a minute or so. There is no organ, no singing just now, only the coughs and occasional sneezes. I wonder what is going on, but there they go again, the big rustle, and there seems to be an air of relaxation.

After a few seconds the priest announces in a clear voice what Sunday it is. I don't know whether he is the same priest who has been saying the Mass, but all of a sudden I can hear him. Perhaps Latin is hard to pronounce in an audible voice. Anyway, these are the first words I have heard since entering the church this morning. For me this is the first tangible thing that's happened at the front of the church. Up to now the sounds have been veiled, vague, and of no great importance. Now here is something definite, something to hang on to. It's a relief, like finding the trail again.

The priest lists the names of those for whom Masses will be sung during the week and asks us to join him in prayers for the souls of the faithful departed. There is the heavy rustle, but this time there is no element of mystery as I know everyone is kneeling for the prayers. Those people who had been audible only through scuffing, coughing, etc., are actually using their voices to pray. It's a relief to find that these people consist of more than feet, irritated bronchial tubes and nasal passages. For a few moments we are all praying together and the sound of our voices fills the church with praise and petition. Our part comes to a close very soon, before we get a real chance to get used to the idea of praying out loud.

Everybody sits down and the priest reads the announcements: Holy Name meeting, Sodality meeting, Cub-Scout meeting, a whist party, novena, and so on.

The announcements are followed by the reading of the Gospel for the day. We all stand for this. It is a very interesting Gospel which I hope will be discussed in the sermon. We sit. The sermon is based on a different part of the New Testament from the one we just listened to, but it's informative. Perhaps some other Sunday today's Gospel will be taken up.

After a time the priest closes his sermon. We have had the announcements, a few prayers in which we took part, the Gospel and sermon. I feel that during this time I have been given something definite to occupy my mind, and my attention hasn't been wandering from one insignificant thought to another. The priest's voice has been predominant and has drawn my attention to the front of the church and to God, so I haven't been much aware of the unimportant sounds in the background.

'. . . The Sun Goes Down'

Now that the priest has finished speaking to us, the background sounds once more assume the foreground just as the shadows grow into night when the sun goes down.

There are a few rustles as

the congregation shifts through several positions, and then something new is added. There is a sort of snapping noise like little champaigne bottles popping. My guess would be that the ladies in the congregation are hunting for change to put into the collection and these are many handbags being opened and closed. My guess is verified as there is a crescendo of tapping, a shower of metallic drops. The ushers must be plunging the long handled baskets into each row. Out of the rattling blurr I hear a distinct tapping just to my right and passing rapidly to my left, followed by a slight swish and a return to the general and vague tinkling and tapping which finally fades and that cloudburst is over with.

During the pecuniary storm someone started singing the Ave Maria. I have heard this at many of the weddings I have attended. I'm always worried about the high note toward the end of the composition. Some people have made it and others have just made the attempt. This contestant has me on the edge of my seat wondering how successful she'll be. Here it is! Did she make it? Well, she's past it now, anyway.

'Some Bells Ring . . ."

Some bells ring and the congregation rustles into a position. It is very quiet and everything seems very solemn. I try to be very solemn, too, but what's the best way to do that? Should I just remain absolutely motionless, hardly daring to breathe? Being in church I should pray, perhaps say some prayers I have memorized. Someone near me must have a prayer book as I can hear them turning the thin pages occasionally. I could say a rosary as some people seem to be doing, judging by the slight rattling of beads, but I seem to do that much better at home. The bells tinkle from time to time. I like to hear them and they are a reminder that everything really is still focussed on the altar.

The comparative silence is broken by the sound of footsteps—at first only a few, but soon joined by many others. I doubt that the Mass is over, especially since someone is singing "Panis Angelicus." People must be going to the altar rail to receive Communion. The footsteps go to and from the altar; all kinds of steps, high-heeled women, and rubber heeled men. Eventually the traffic slackens and the church has quieted down to coughs and sneezes. I still should be praying or doing something in the way of worshipping. There are some more rustles as the congregation shifts, and some rapid steps toward the rear of the church—probably some people making an early getaway—trying to avoid the

crowd when Mass is actually over.

The congregation does more rustling up or down, I don't know just what. Then the organ sounds stop. (They stopped before when the priest spoke in English.) I perceive that the priest is still with us as he raises his voice to lead us in the Prayers after Mass (and by the voice I can tell he's the same one I heard at the gospel time). The English prayers begin. Now the Mass is over and we can all join in prayer.

JULIE---Or Housekeepers are Hard to Get

The Private Life of a Swiss Guard

Anthony Watkins

Behind the scenes at the Vatican

MOST visitors who go to Rome are almost as eager to see the Swiss Guards as they are to see the Pope. The Swiss in their brilliant uniforms with their jaunty berets and their lusty stride are well worth seeing. They are probably the most popular military outfit in the world. They are certainly the most picturesque. Not many soldiers wear a uniform which has come down from the sixteenth century. Their history is a long one going back to the day of their foundation in 1505 when Pope Julius II took them into the Vatican as his body guard. They have been there ever since.

There is no real recruitment for new candidates. It is a sort of family tradition in the four Cantons of Uri, Schwyz, Unterwallen and Lucerne to send their sons to Rome to serve the Pope. The candidates must be able-bodied men, healthy, at least five feet eight inches tall and must have a certificate of good character and conduct. Contrary to the notions of some people, there is no requirement of good looks.

A Guard must be single and may not marry during his term of service. In some villages it is thought that any young man who fulfills the requirements and is not needed at home for the support of his family should apply for admittance into the corps and serve the Pope for at least a year or two. This unwritten law is enforced in a very simple but effective way by the village maidens. If a boy refuses he does not stand a chance with the girls.

No one is admitted who has not done the military service demanded by his country. If he has not first done his duty to his fatherland he may not serve the Pope.

The Swiss think it an honor to serve so all Guards are volunteers. They return to their home Cantons with prestige and a small pension. Recruits sign up for one or two years but may continue as long as they desire or they may leave at any time. The Pope wants no unwilling servitors.

During the sack of Rome on May 6, 1527, the Swiss Guards rushed out of the Vatican to face the invaders in St. Peter's Square. They put up a valiant fight although outnumbered thirty to one. They were killed to the last man but only after a struggle of six hours. This forerunner of the modern delaying action gave Pope Clement VII

Anthony Watkins is the pseudonym of an American priest stationed in Rome.

time to escape to Castel San Angelo.

The Medici Colors

This Pope was a member of the Medici family and it is most likely due to this fact that the Swiss Guards wear the striking combination of red, yellow and blue which are the colors of the Medici. It is worked out by having loose strips of yellow and blue placed over a base of red. A close inspection shows that the uniform also has pleats and rosettes, buttons and belts, but the bright colors, seeming to change with each step taken by the wearer, divert too close attention to such minor details. The material is heavy wool brought down in huge bolts from Switzerland. Each guard is furnished a new uniform once a year. He will need it for he will find that he has to change his clothes twice a day. He is also provided with a white linen ruff for his neck in the very best Walter Raleigh fashion but he is not too fond of that. It costs more to have it laundered than it does to have it made. A questioner who asked why the ruffs were not made of nylon was answered with a horrified stare. The outfit is completed with a large wired black beret set at a jaunty angle. Tradition has it that this uniform was designed by Michelangelo, but as a matter of fact it was thought up by his hated rival, Raphael.

When a Guard is in this three-color combination with an eight-foot halberd in his hand, he is in formal dress. He has two others besides. The fatigue dress is used in barracks and during drill or when he is standing guard at night, or in remote regions of the Vatican. It is blue, also coming down from the sixteenth century, with knee breeches, coarse black stockings, heavy shoes and the inevitable beret. In it the Guard does not look so glamorous which must be the reason why he is relegated to the less romantic regions when he wears it. For gala dress he puts on a polished steel cuirass or breast plate, a plumed helmet and sometimes carries an enormous two-handed sword. To get into this is too much for one lone Guard and he has to call on a brother-in-arms to help him fit everything in place. Much fun is poked at a new recruit the first time he goes through this experience. He is reminded that he had better learn to help a person get into fancy clothes for he will have to do plenty of it when he gets back to Zurich and finds himself a wife.

Medieval Armor

Each Guardsman has his own armor fitted to his size. It is kept in a private armory where no one may enter without special permission. A peek into it carries the visitor back to the Middle Ages. He is in the midst of helmets, cuirasses, halberds, dreadful looking swords and all manner of frightening in-

struments. One soldier is occupied in doing nothing else but keep all these cleaned and polished. When the visitor is ready to forget such mundane things as the twentieth century, he is brought back to earth by the sight of the most recent additions. These are the very newest in guns and pistols. All in perfect working order and amply supplied with ammunition. The Swiss are there to protect the Pope and they intend to do it. They are willing to wear picturesque uniforms and carry outmoded weapons in order to lend color to the Papal household, but when they get down to business, they want the best. In this they do not always enjoy the full cooperation of the Sovereign Pontiff. Pius X allowed his energetic Commandant to supply his men with all the arms they wanted—provided they were not loaded.

A Guard has tasks but they are not too onerous. He has his morning drill with all his arms in a courtyard and periodic maneuvers in the gardens under the sharp eyes of his commanding officer. He is on duty at one of the entrances to the Vatican or in the Sala Clementina, which is the large hall leading to the audience chambers of the Pope. When no one is around he lounges with his fellows on a bench or window-sill but at the approach of foot-steps he brings himself erect and lines up to come to salute. One of the medieval courtyards entered from behind St. Peter's is called the Court of the Sentry because the covered passage-way leading to it has for centuries been guarded by a Swiss Guard. The Italian word for sentry is "sentinella," a very strange name to apply to a husky Swiss for it is of the feminine gender.

The work he likes best is the one he came to do, guard the Pope. The Holy Father takes his recreation every afternoon in the Vatican gardens. They are closed off to visitors as is the roof of St. Peter's from which the gardens can be seen. He puts on his fatigue uniform, takes up his automatic rifle and is ready. Four of them follow beside the Pope as he strolls in his peaceful retreat but they remain discreetly hidden from his sight on the other side of high hedges. He knows they are there and that they mean business for their guns are loaded with live ammunition and plenty of it.

The Commanding Officer holds the rank of Colonel. The office is not necessarily hereditary but the present occupant is the eleventh in his family to hold the post.

A Private Community

The Guards form a community all by themselves. They have their own chapel, their own chaplain and their own patron saint, the warrior St. Martin. Their flag bears in its left corner the coat of arms of the reigning Pope and in the right the arms of Julius II. They have

their own cemetery, too, filled with earth brought from Calvary in 1654.

They also lead a community life bordering on the monastic. They have Mass and Rosary in common and each year make a spiritual retreat. While vocations to the priesthood are not the usual thing, some of them do become priests. There are at present four former Guardsmen who are Seminarians sent by their Bishops to study in France.

A section of the Vatican Palace adjacent to the Porta Sant' Ann, the entrance to the business section of Vatican City, has recently been modernized and serves as their barracks. Each man has his own private room and there is a library, gymnasium, reading room and canteen.

It is in the canteen that the Guards get most of their recreation. The walls are decorated with scenes from the Four Cantons and outstanding events in the history of the Corps. Here they eat their own Swiss food and speak their own sharp language of Lucerne but that does not at all impede a thoroughly Roman partiality to Castelli wine with generous helpings of spaghetti. Here they bring their friends and a foreigner is thrilled to be seated in their colorful midst. Some are clad in full regalia, some come in from remote duty in blue, others make a combination of the two, while still others, not working that day, are dressed in slacks and sport shirts. One will bring out an accordian and soon the rafters are ringing with folk songs of Zurich. Before an hour is out a couple will be yodelling at each other across the room from the tops of two imaginary mountains.

Limited Diversion

Diversion outside of their own quarters is limited. They are allowed out only one night a week and the night-clubs of the city know them not at all. The pay is small so even if they wanted to they cannot afford dissipation. Three or four may be seen together occasionally at some beer hall operated by a fellow countryman but the beer is more expensive than in their own canteen and not as good.

The fact that they may not marry during their service does not prevent them from becoming engaged. A fiancee is more than likely waiting on the shores of Lake Lucerne and if she is not, there are Roman girls who are willing to move up north. One former Guardsman now living in Colorado is saving his money to fly back to Rome and pick up the girl he left behind him. Another who landed in Minnesota with no encumbrances has married a young lady of the region.

A lot was made in the papers a year or so ago about a strike among the Swiss Guards. It was not a strike at all. Prices have risen so fantastically all over Europe that they wanted more

pay. They get about fifty dollars a month. While they are provided with uniforms, comfortable quarters and good meals and may buy at the tax-free Vatican stores, this is not much to start saving with for a future family. The life is restricted and does not appeal a great deal to modern youths. As a result their numbers have fallen from the full quota of two hundred to less than ninety. They return home with a small pension and the prestige of service to the Pope but that is about all. They are an industrious lot so many of them profit from the constant contact with people from all over the world to pick up languages. The Berlitz school always has a number on its lists struggling with more than one foreign tongue.

Open House On May 6

Papal functions are part of their day's work. Their own big celebration is the swearing in of new recruits on May 6, the anniversary of their defense of the Pope during the sack of Rome. After it is over they hold open-house for their friends in their canteen. It has never once rained on that day. During the Holy Year of 1950, May 6 came on a Sunday when a ceremony was scheduled in St. Peter's and the oath-taking had to be postponed. They did not like the idea at all and sure enough it rained.

One of their distinctive features is their walk. They must be trained to use a step slightly longer than usual for they go along with a swing. A solitary Guard walking to his barracks is a sight to see and two of them together make up a parade.

This is a strange army, the Swiss—an army formed of soldiers who are all volunteers and with little pay; who run through their exercises in a courtyard or a garden; who are mobilized only when there is a solemn function of a Conclave; who bend the knee when the Pope passes and at the elevation of the Mass; who make a spiritual retreat once a year.

When they go back to Switzerland they must miss the glamour of being close to the great of the earth and the admiring glances of travelers from far places. However they are normal young men with desire for a wife and family, a life among their own people. They return with a proud record of loyal service to the Pope and at least a smattering of culture from the store-house of the Vatican.

It must be very amusing sometimes to hear at a beer table in Zurich some of the old Burghers break into the rich Borgo dialect of Rome, remembered from their days as Guards in Rome.

He who refuses to learn shall fall into evils.—Proverbs 17:16.

Dubious Catholic Data

Ten thousand dying outside the Church

Urban H. Fleege

A BRIEF study of available statistics on Catholics in the U. S. such as total number of Catholics in the U. S., number of baptisms, annual increase in Catholics, etc., causes one to suspect that our Catholic data are not trustworthy. In 1951, for example, we are credited with a population of 28,634,878 or an increase of 868,737 over the previous year. The total number of baptisms (1,095,484) including infants and converts brought into the fold offsets the total number of Catholic deaths reported (267,521) by 827,973. In other words, in our own published statistics we find a discrepancy of 40,744 Catholics counted as additions to the faith but no account of their baptism. The same is true for nearly 400,000 Catholics in the last six years. Similar discrepancies are found in figures covering other years. In 1949, for example, judging from the number of baptisms over deaths we should have had an increase of 655,303 in our Catholic population over the previous year; our figures, however, show an increase of only 642,646; apparently 12,657 baptisms "did not take" as far as our records are concerned.

Dr. Fleege, a layman, is Staff Associate of the National Catholic Educational Association.

An even larger discrepancy is apparent in our latest figures for 1952 in which our net gain in Catholics for the year should be 859,945 (total baptisms minus deaths); but our published figures indicate an increase of only 772,642—or 87,303 infants and adults baptized but apparently not counted in the net gain in Catholic population for the year.

Our records err in both directions thus making predictions doubly precarious.

Further doubt is cast on the reliability of Catholic population data by comparing the growth of the U. S. Catholic population with the growth of the U. S. population as a whole. During the five years 1946-52 the U. S. population increased an average of 1.68 percent per year. The Catholic population during the same period increased 3.28 percent per year. We know that the birth rate among Catholics is higher than it is among the general population, but it is doubtful whether Catholic families are more prolific to such a high degree. It seems quite likely that dioceses are not accurately reporting their true populations. To bring the percentage increase of Catholics within a modestly higher range of increase as compared with the general population, the

total Catholic population in the U. S. would have to be upped at least 10 percent; this means that some dioceses could be "hiding" between one and two hundred thousand Catholics.

Unreliable Statistics

It is self-evident that in some dioceses the system of reporting or the records themselves or both are outmoded and unreliable. Until current errors are corrected at the source no one can improve the reliability of data on Catholics in the U. S. Nor can anyone plan or predict with any assurance of accuracy.

More evidence of discrepancy in Catholic data is the failure of reported large increases in the total Catholic population to parallel reported large increases in the number of births; for example, the increase of total Catholic population in 1947 over 1946 is almost double the increase in 1946 over 1945, yet the number of baptisms reported in 1947 is only slightly larger than the number reported in 1946. On the other hand, in 1948 the number of baptisms reported is nearly 23 percent higher than the number reported in 1947, yet the increase in Catholic population is reported as being nearly 60,000 less than that of the previous year.

Most recent evidence of figure juggling is at hand in our latest data: whereas the number of infant baptisms 1945 through 1950 have averaged 10 percent above the average annual increase in Catholic population, as stated in the 1952 volume of the *Catholic Directory,* in 1951 we find the number of baptisms, 1,018,303 or 40 percent greater than the recorded annual increase in the Catholic population of 772,642. Such an abrupt departure from an established trend is not likely; more accurate reporting revealing true figures would probably show an annual increase in the Catholic population for 1951 to be close to 927,000 instead of the reported 772,642.

Many Dying Outside the Church

One reliable way of estimating the size of population is by using the current death-rate figure. Since we know how many deaths we have had during the year, and since the average death rate in the U. S. for the years 1949-50 has been 9.6 per thousand, we merely divide our number of deaths by 9.6 and multiply by a thousand.

The Bishop's Committee on Mixed Marriages under the chairmanship of Bishop Alter, in using this method, estimated the Catholic population in 1941 to be 9.3 percent higher than the figures given in the *Catholic Directory.*

Using this method on our 1951 data we find that the Catholic population figure as given in the *Catholic Directory* is four percent higher than the population figure obtained by using the number alive in the population for each death re-

corded. If we average the number of deaths for the past three years and use this figure in obtaining the Catholic population, we still find the stated Catholic population figures three percent too high.

One plausible interpretation might be that many so-called or "counted" Catholics are dying outside the Church and consequently we have no record of their deaths. If more fallenaways would return to the Church on their death-bed, the total number of deaths as recorded in Catholic data would be higher and therefore bring the Catholic population figure (obtained via the death-rate figure) up to the figures as given in the *Catholic Directory.*

Evidence is at hand pointing to an actually greater Catholic population than the figures in the *Catholic Directory* indicate. If this is true, then the number of nominal Catholics dying outside the Church is even greater than the number indicated by the three percent discrepancy between the Catholic population figure arrived at via the death-rate method and the published figures.

Taking a very conservative view, these figures mean that in our country a minimum of 10,000 Catholics are dying outside the church every year.

'Calvary In China'

"For my solitude I made a daily schedule, and tried sedulously to follow it. I would rise before dawn and prepare for my Mass—the only Mass, I would remind myself, to be offered in this whole vast area of Southwest China. Though there was no one privileged to follow the august ceremony, I found myself watching the rubrics of the Mass more closely than ever. How deliberately I now pronounced the words! How reverently I touched the Sacred Host! And my thanksgiving—why hadn't I realized before the value of that time when Christ is literally within me? I thanked God that it was still possible for me to offer Mass—to offer myself to God in union with Christ. Nothing else could have pacified my life and raised it above the degradation and sordidness which surrounded me."

—Robert W. Greene, M.M.

"Thoughts are a truer measure of ourselves than our actions. They are not under the control of human respect. It is not easy for them to be ashamed of themselves. They have no witness except God. They are not bound to keep within certain fixed limits nor to observe certain proprieties. Religious motives alone can claim jurisdiction over them.—Fr. Faber.

The Marriage Questionnaire — An Apostolate

Howard D. Lavelle

Pietas ad omnia utilis est

THE day may soon come when practically every other non-Catholic in the United States will have been contacted by a Catholic priest in connection with either a pre-nuptial inquiry investigation or as a witness in a marriage case pending before some matrimonial tribunal. Despite the earnest efforts of the Catholic Church, mixed marriages are on the increase in this country, and what is worse, more and more Catholics are keeping company with divorced non-Catholics or have actually attempted invalid marriages with them. Priests, therefore, are necessarily drawn into close c o n t a c t with non-Catholics either in preparing them for marriages with Catholics or in trying to solve their matrimonial problems so that they can become Catholics and marry or convalidate m a r r i a g e s with Catholics.

The task of interrogating non-Catholic witnesses has become an increasingly important and often very irksome part of a parish priest's work. The priest may have just heaved a sigh of relief after having successfully located a reluctant witness and persuaded him to give his testimony. Then he returns to his rectory and it is all he can do to keep the Second Commandment as he opens his mail and finds another request from the Chancery asking him to obtain the testimony of some more non-Catholic witnesses who happen to be living within the confines of his parish.

It must be admitted that, in many respects, contacting non-Catholics for this purpose is the most disagreeable work that the ordinary parish priest has to face. Unless he is careful he may turn bitter against his non-Catholic brethren in general and against the interested parties in the case in particular. It is often helpful, when such temptations arise, to place oneself in the position of the ordinary non-Catholic witness. Would not a priest be somewhat resentful if a Protestant minister or Jewish rabbi were to call upon him and ask all sorts of personal questions about his life or about the lives of members of his family? I am sure that there would be many priests who might refuse to be so questioned. Most of the non-Catholics who are contacted to give testimony are totally unfamiliar with the matrimonial laws of the Catholic Church or with

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No stranger to our readers, Father Lavelle is a priest of Seattle.

its procedure in marriage cases. For the majority of non-Catholics, it is not a question of bigotry against the Catholic Church but rather indifference. They believe, for the most part, that if a civil divorce has been obtained in a particular case then that is the end of the marriage in question and they cannot understand what all the further questioning is about.

There are other factors to be considered also. For some non-Catholics it is their first personal contact with the Catholic Church after having been led to believe the most terrible things about Catholic doctrine and practice. For others, there may still be considerable resentment by the members of the family of one party in the case towards the other party over the break-up of the particular marriage.

"Sales" Technique

The priest in his dealings with non-Catholics in these matters must have all the technique of a good salesman. He should remember that he is asking a favor of someone. The priest, if he is to be successful in this work, must never act in a high-handed or peremptory fashion. He must be very courteous and respectful. That doesn't mean, however, adopting the "Casper Milquetoast" type of salesmanship, e.g. "Good evening, Madam, you wouldn't want to fill out this marriage questionnaire, would you?" He must be very polite and yet firm and persistent. He must always remember that in all probability the salvation of one or more immortal souls may be dependent upon obtaining the testimony of this particular witness.

The parish priest who has had considerable experience in contacting non-Catholic witnesses for testimony gradually develops a certain procedure which he believes is most effective. Perhaps one priest believes his method better than that of another priest. There are some hints, however, which can help priests in this matter of interrogating non-Catholic witnesses whether they are old-hands or greenhorns.

It is the experience of most priests that the best initial contact with a non-Catholic witness is by telephone if the witness has one. The priest calls the witness and states briefly the nature of his business and asks as graciously as possible if the witness would mind giving a few minutes of his time to answer a few questions concerning this matter. Whenever possible, the witness should be urged to call at the rectory at a specific time. Receiving the testimony in the rectory is always preferable to calling at the person's home. The priest has a certain psychological advantage and besides he is sure of privacy and of having a convenient writing desk and other aids at his disposal. Many priests have recollections of uncomfortable experiences that

they had in trying to take testimony in the home or place of business of the witness. Often other members of the family join in on the answers or the priest has to write on his knee or on a coffee table or even standing up. Sometimes he has to sandwich the questions in between the actions of the witness who is in the process of doing his regular work.

However, if the witness appears to be unwilling to call at the rectory, this point should not be pushed but arrangements should be made for the interview at the convenience of the witness. One of the dangers connected with this first contact by phone is the possibility of receiving an abrupt refusal. It is always easier to say no over the phone than in person. A refusal over the phone should never be considered final. A personal visit should also be made whenever possible.

Reassuring The Witness

If the witness does not have a phone or if the priest believes that the personal call at the home first is the better method, there is a certain technique which many priests use to good advantage. First of all it is a mistake to be abrupt or to hold the questionnaire in the hand when the call is made. A smile will help and certain small talk should be indulged in for the purpose of breaking the ice. After the witness' house or garden has been properly admired and the interior decorations duly praised or perhaps a few words on the weather, the priest can gradually get into the purpose of his visit. Before asking the questions he should assure the witness that anything mentioned by the witness will be kept completely confidential and will have no civil effects whatsoever.

The priest should always try to get as complete answers as possible. He should never be satisfied with yes or no answers when details are obviously called for. He should never be content with an answer beginning "I think" or "I imagine" but try to get exactly what the witness knows about the matter and how he learned it.

Priests are often very much irked when they are asked to contact a witness a second time. However, this unpleasant task can generally be forestalled if the testimony is taken as completely as possible the first time. Whenever there is any vagueness in the testimony, additional questions should always be asked to bring out the facts. Always important are any remarks made about the case by the witness outside of the actual questioning. Sometimes these remarks are extremely helpful in obtaining further information in the case.

What is to be done when the witness absolutely refuses to cooperate? Priests should always remember the old saw that half a loaf is better than

none and get what they can. They should ask the witness if the subject of the inquiry was ever baptized and if so, when and where. If not, why not? They should ask also to whom the subject was married the first time and when and where. Often this essential information can be obtained by informal conversation with the witness even though he refuses to answer the questionnaire.

There are few if any rewards given on earth to priests for the trouble and inconvenience which they are caused in their attempts to obtain the testimony of witnesses. However, the priests may be consoled by the knowledge of the beneficial effects of their efforts which are indirect as well as direct. Fellow-priests are directly helped by supplying them with the testimony which is necessary to solve marriage cases, and of course the parties themselves are directly helped in becoming Catholics or in contracting valid marriages in the Catholic Church. Indirectly, there are important effects also.

For many non-Catholics the only direct contact they will ever have in their lifetime with the Catholic Church will be when they are contacted by a priest for a purpose of this sort. Many non-Catholics are deeply impressed with the thorough investigation made by the Church into matrimonial cases. Others have their fears dispelled by their friendly conversation with the Catholic priest. There have been numerous instances reported of people becoming interested in the Catholic Faith just through this casual contact with the priest. There have been many instances also of fallen-away Catholics brought back to the practice of their Faith through this contact with a priest. Such non-Catholics or fallen-away Catholics possibly would never have had the courage to call upon a priest to discuss the matter with him if it had been left up to them to make the first contact. In all cases the priest has a splendid opportunity to break down any prejudice which may be present in the minds of non-Catholics. The marriage questionnaire then instead of being just a necessary evil can serve as a very important weapon in the apostolate of the Catholic Church.

A good way to construct a speech is to use the outline which has been described as "a Negro preacher's secret." The Negro was asked how he preached a sermon. He replied:

"First I tell 'em what I'm going to tell 'em.

"Then I tell 'em.

"Then I tell 'em what I told 'em."—John Caples, **Advertising and Selling.**

What Do We Preach?

Edward F. Garesché, S.J.

Getting our people to help make converts

CONSIDER the number of sermons that are given from our many thousands of pulpits on all of the fifty-two Sundays of the year and on special occasions as well. These sermons are listened to as in duty-bound by the millions of our Catholic people, boys and girls, men and women, old and young. The Catholic priest has an assured and dutiful audience by the very fact that every Catholic who has reached the age of reason is bound under pain of sin to attend Sunday Mass.

Our many thousands of preachers Sunday after Sunday, have an unique opportunity to reach and to sway, to inform and to inspire every good Catholic in the land, so many times a year.

What is the actual result and fruit of our preaching? What do we preach that affects and sways and moulds the minds and hearts of our Catholic people?

Surely it is a momentous and grave question. Where so much effort is spent in preaching, and so much time and attention are given to listening, we should expect great fruit for the Church and for souls, as well as for the state and the world.

Further information can be had from the author at 10 W. 17th Street, New York 11.

This fruit depends, of course, on the grace of the Holy Spirit, on the receptiveness and correspondence with grace on the part of our good Catholic people. But it also depends, in large measure, on the preacher himself, and especially on what he preaches; that is to say, on what actual message and inspiration he delivers to the minds and hearts of his hearers.

For no two men give quite the same message. A thousand preachers may hold forth on the same gospel, or, where it is customary to assign the subjects of the sermon, on the same dogma or mystery or feast. But each can convey a different message according to the zeal in his heart, the interest in his mind, his personal conception of what he wants his congregation to know and to be.

We all remember the amusing story of the old pastor who preached so often about Confession that his Bishop sent him word to choose some other subject. But when the good old man chose St. Joseph as the topic of his next sermon, he very swiftly passed on to the consideration that St. Joseph was a carpenter, and that carpenters make confessionals, and naturally he went back to his favorite topic by the shortest road.

In a similar manner, though

not so obviously, the priest will tend to preach along the line in which he is interested, and to bend the subject of his discourse to the direction of his own thoughts and convictions. Or at least, if he considers some special topic, some inspirational theme of particular importance, he will stress it in his sermon, consciously or unconsciously, and convey it to his audience.

If, therefore, we could listen to the sermons of all the priests on any one Sunday, we might learn, as from a survey, what are the special thoughts and inspirations they wish to give their people. By suggesting certain lines of thought, certain topics for sermons, it might be possible to do a great service, both to the priest and to the people.

The suggestions we should like to make are not in any way intended as a criticism of present-day preaching in Catholic pulpits. They are meant to help make good sermons better, to increase the already great influence of priests on their congregations. To make suggestions does not mean that our people are not already being well taught through our sermons. Rather it is intended to give even more emphasis to the need of preaching along the most helpful lines.

To begin with, then, would it not be well, especially in this day and age, to teach our people more clearly and forcibly the need of becoming what we call "Christ Aiders," that is men and women, and even boys and girls, who wish deliberately to make sacrifices and to suffer, according to their ability and measure, in order to help the Church and souls and to share in the work of Christ? This thought is at the very base of Christian teaching. "If any man will be My disciple, let him take up his cross daily and follow Me!"

The willingness to suffer, to make sacrifices for the cause of Christ, is an essential part of Christian life, but we live in a very self-indulgent and comfortable age. The thought of willing and deliberate self-sacrifice needs to be presented to our people very appealingly and concretely, as an antidote to the spirit of the times.

May not the reason why more converts are not made, why Catholic Action projects are not more successful, why, in short, the work of the Church is not received more effectively be the fact that our people have not learned practically and actually to sacrifice themselves, to do the hard thing, and carry through the difficult work for the love of Christ, in order to share His sufferings and labors?

The Appeal of Sacrifice

The Communists and the Jehovah's Witnesses have realized the power of the appeal for sacrifice. They send their workers to make proselytes, and to tell them to suffer for the cause. Young people, with enthusiastic

and generous natures, are sadly deceived by the force with which the specious tenets of Communism and the incredible teachings of the Witnesses are urged upon them, into believing their doctrines. Then they display a remarkable spirit of self-sacrifice and self-denial in spreading what they so pitifully have stooped to believe. If our Catholic people were kindled with similar self-sacrifice to spread the knowledge of the truth, converts surely would be multiplied.

The sermons that place before our people Christ and Him crucified, and make them realize that no one can fully be a Christian without the willingness to suffer something for Christ, are fruitful sermons, over and above the sound instruction they give and their exhortation to good-living. The truth is that anyone who rightly perceives the Christian spirit of self-sacrifice will find it much easier to follow the teachings of Christ, which tolerate no half-measures and call for generous souls.

Another fruitful topic for preaching, which also may be introduced in sermons on many subjects, is the duty of spreading the Faith, both by prayer and by personal example and also by apostolic action.

Judging from what one sees and hears, the great majority of our Catholic people, even those who go to Catholic schools and hear many sermons, grow up and grow old and die without even thinking of converting others or even helping them to a knowledge of the Faith. "I must save my soul," is deeply impressed upon them, and rightly so, for it is their first duty. But the obligation to help save the souls of others and to spread the Faith seems not to be inculcated with corresponding force. Again, there is no intention of criticizing either our schools or our preachers.

But, good as they are, they might become better still if they specialized, so to say, in explaining and impressing on good Catholics the fact that when Christ said, "Going therefore, teach all nations," He was not speaking only to priests and sisters, or to professed missionaries. If our Catholic people were once aroused to a realization of their duty and responsibility in spreading the Faith, we should see a crowd of conversions such as never has been witnessed among us.

At the present time, non-Catholics are specially interested in Catholic teachings, as it becomes more and more clear that the Catholic Church is the one, great spiritual opponent of Communism. Not a few of them are making great efforts to secure instruction and are becoming Catholics. But many more would no doubt learn and embrace the Catholic teaching, if our Catholic people, who are able to spread so effectively the knowledge of the truth, would

realize and exercise their due apostolate.

Leaflet Crusade

We have had some very interesting experiences of late with the crusade of the Leafleteers, which grew up gradually from the initial distribution of millions of leaflets with the Act of the Pure Love of God and Perfect Sorrow For Sin widely distributed among the Armed Forces during the late war. These leaflets were followed by others, explaining various phases of Catholic belief, and when the war ended, a movement was started among the laity, and the clergy and sisters also, to scatter these leaflets where non-Catholics would see and read them.

The number of all leaflets so far printed now approaches 25 million, and some of the laity have distinguished themselves by the zeal and perseverance and self-sacrifice with which they have carried on this leaflet-apostolate. But despite the fact that wide publicity has been given to the movement, and all who learn of it have been invited to cooperate, the first 25 million leaflets have been distributed by a surprisingly small number of people, considering the numbers and resources of our population.

Articles have appeared in many Catholic magazines of wide circulation tending to encourage the reader to become Leafleteers. Press notices in abundance have chronicled the movement and encouraged participation. Even by word of mouth, a good deal has been done to enlist Leafleteers, yet, though many express interest and even write for samples, the number of those who give a proportionate amount of their time, means and energy to distributing the leaflets is strikingly small as compared with the tremendous output of the Communists and the Jehovah's Witnesses.

One reason that may be adduced for this is of course the fact that those Catholics who are willing to help spread the Faith are busy with other activities. But, from all we have observed, there are many thousands of good Catholic people who cannot offer this excuse—who do little or nothing, in fact, to spread the Faith, and who would be more happy, less self-centered, more aware of their position and privileges in the Church if they were to become Leafleteers, or to take up some similar line of apostolic effort to spread the Faith.

America Needs Religion

That they do not do so is the more regrettable because of the appalling need of our American citizens for religion. It is said that surveys show the existence in our nation of about 100,000,000 non-church-goers — men, women and children of the age of reason, who either do not belong to any religious body, and these are said to be 70 million, or who have joined at one

time or another, but have now ceased to go to church on Sunday.

Many of these benighted souls are surely ripe for the consolation, the peace and enlightenment of Catholic Faith. But how many of them have ever received, or as things go now, will ever receive even the invitation, personal and direct, to study Catholic teaching.

Even the gift of a little leaflet, or the opportunity to pick it up from a park bench or a booth, might be the one contact needed to get them to study and embrace the Catholic Faith. Experience has shown that these leaflets do establish such contacts, in many instances.

A member of one group in a large city whose associates pass out these leaflets in public places and then take the addresses of those interested, for a follow-up, reported at the end of one summer one hundred persons under instruction as a result of contacts made with these leaflets.

Quite frequently letters are received from men and women in far-off places who have picked up a leaflet and either asked for instruction in the Catholic Faith or wanted to become Leafleteers themselves. Some groups and individuals have thus distinguished themselves in this apostolate.

The outstanding example is that of a factory worker in one of our large cities, who kindled to an advertisement in the *Medical Mission News* calling for Leafleteers. He conceived the ambition of buying and distributing one million leaflets and in a surprisingly short time he achieved this goal. But with holy perseverance he is continuing—with the help of friends—to buy and distribute leaflets, until now he is approaching the end of the second million. His personal correspondence from those who have appreciated his leafleteering would fill an interesting volume. Priests, sisters and brothers, as well as the laity, are becoming Leafleteers, and every part of the country seems to offer a fruitful field.

Yet, as we have said, the total number who so far have actually entered into this apostolate is surprisingly small. To instruct our people in the course of our preaching, not only on their duty to spread the Faith, but on practical methods by which individuals and groups can actually fulfill this duty without undue expense or effort, would be a great and effective means to enlist the thousands of lay-apostles who could surely make many conversions that would otherwise, in all human probability, never come to be.

Effect of a Striking Thought

Experience shows that such topics as we have suggested, and others of the same sort, make sermons much more interesting and appreciated. The thought for the leaflet: "Be a

Cross Aider" came to the present writer while he was appealing for a worthy charity at Sunday Masses. In his next sermon, he told the people that they should have a spirit of Christian self-sacrifice and should deliberately do things that are difficult and hard to nature, to show their love for Christ and to help Him save souls. The following collections were strikingly generous, though no direct application was made to the matter of giving "'til it hurts." It showed the attention of the people and their responsiveness to what was to them a new and striking thought.

Of course, to speak effectively on such topics, the preacher himself should be convinced and persuaded of the importance of what he says. If he is one of the pastors, he must be ready also to give help and guidance to some of the people who respond to his exhortations. In this connection, we recall an amusing example, in a slightly different line.

A successful missionary described it to us: "That evening," he said, "I had preached a very earnest sermon against mixed marriages. I could feel myself grow unusually eloquent and persuasive in admonishing our young people to choose a good Catholic help-mate if their vocation was Matrimony. Sure enough, the ceremonies were hardly ended when I was asked to go to the parlor to see a young lady who had been one of my hearers.

" 'Father,' said she, 'that was a wonderful sermon. You have completely persuaded me to make a good Catholic marriage, and soon, too.' Naturally I beamed with pleasure.

" 'But,' she said, 'I have one request to make of you which is of great importance.' Unsuspectingly I assured her that she had only to mention it.

" 'Well, Father, my one request is this: I do not know anyone whom I can marry who is like the good Catholic man you talked of. Won't you please help me to find one!' "

So, when we preach on these subjects, we had better be ready, both to give an example ourselves, and to guide others along the way!

The sensitive inhabitant brought the visitor along the river path and showed him the ruined church with its tall pillars, its ancient tombstone, its shadow-filled cloisters, and the wonderful stone tracery of its east window.

"Well," said the inhabitant, at length, "what do you think of it?"

"It's a scandal," said the visitor, "especially in a rich place like this. Why don't they get up a bazaar for it?"—**Dublin Opinion** (Eire).

A More Varied Gospel Diet

Rt. Rev. Thomas J. Feeney

Why not a five-year cycle?

EVERY now and then we hear rumors, or at least discussion, of the revision of the liturgical books. Almost every priest has his own ideas on how he would reform the Roman Breviary. Most of this is mere wishful thinking, a hope for simplification and abbreviation of the Divine Office. But the movement for such reform has had its advocates in high places, and it lost a most powerful spokesman last year in the death of Cardinal Nasalli-Rocca, Archbishop of Bologna.

There has not been quite so much clamor for the revision of the Roman Missal as of the Breviary. Herewith is presented an idea for the reform of the Missal. It might possibly be the planting of a mustard seed, though more likely it will turn out to be a weed, to be allowed to wither until the harvest and then cast into the fire.

Stated briefly, the proposal is this: To make a four or five year cycle of the Sunday Masses so that more of the Epistles and Gospels will be read in the only Masses which a vast majority of our people ever attend. Every priest, especially if he has been stationed long in the same parish, has felt the utter dryness, a feeling akin to despair, as he picks up next Sunday's gospel and seeks sermon material in it for the fifth, tenth, twentieth time. Of course the sermon does not necessarily spring from the gospel of the day, though Canon 1345 seems to recommend such origin.

Even though the priest is competent and imaginative enough to attempt something other than a strict homily Sunday after Sunday, the very reading of the Gospel in the vernacular is, or could be, an eloquent form of teaching Christ's doctrine to the people. One pastor, discussing this matter, told me how he got around the difficulty of the monotonous annual recurrence of the same Sunday Gospels. He said that he frequently read some other section of the Gospels which he thought would be helpful to his people. This, however, would be directly contrary to the decree of the Third Plenary Council of Baltimore which explicitly prescribes that on Sundays "those who have the care of souls . . . read distinctly in the vernacular the Gospel of the day occurring" (n. 216).

Perhaps more strikingly the Sunday Epistles, obscure and difficult to read aloud, similar one to another as many are, make the priest wonder what good his people can possibly derive from his public reading of them. This article, however,

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Msgr. Feeney is Chancellor of Davenport.

is concerned primarily with the Gospels.

To this proposal for a cyclic schema of the Gospels, the pious and liturgically-minded priest will object that the people do get much more of the Gospels in the festive and ferial Masses, particularly in the beautiful ones of Lent. Granted. But how many people? Even though the attendance at week-day Masses in Lent is large and edifying, what percentage of the faithful does it constitute? Should Christ feed only the Twelve, or the multitude?

Again, it will be objected that the proposed revamping of the Masses will destroy the unity of the liturgical year, that the constantly recurring cycle of mysteries will be gone. By no means. The Gospels that depict the chronological events of Christ's life should remain for each year. Even in some of these, however, there might be some room for improvement. One cannot deny that Masses can be improved, if one merely compares the old and the new Masses for the feast of the Assumption in which the hardly apposite gospel of Mary (of Magdala) having chosen the better part was dropped in favor of the story of the visitation, ending with the Magnificat.

A likely spot for improvement in the chronological Sunday scheme is on the feast of the Holy Name (which falls on Sunday), repeating the one-verse Gospel of the Circumcision from the holy day of obligation in the previous week. A different Gospel would make room for additional instructive reading.

After Epiphany And Pentecost

The main target for the reform would be the Masses for the Sundays after the Epiphany and after Pentecost. In these Masses the miracles out-number the parables of Christ. Perhaps in the very early Church the preaching of Christ's miracles was more necessary. They were part of the foundation of faith. It is doubtful that their retelling is needed today by the baptized faithful, year after year, as much as is the teaching of Christ. The same miracle, the multiplication of the loaves and fishes, is even told twice in the present Sunday schedule.

Someone may note that each year a number of feasts take precedence over the Sundays so that we have a different Gospel on these occasions. The number is nonetheless small. Six feasts supersede the Sundays this year, and this is as high as the number has gone in the past seven years, in one of which there was only a single such instance. And the people usually do not hear the Gospels of these feasts—for example, St. Anne, St. Joachim, St. Mark, St. Lawrence, the Maternity or Nativity or Seven Dolors of the Blessed Mother. These Gospels are not found in the published

altar manuals of the Epistles and Gospels. Few priests take the trouble to look them up in a New Testament or a hand Missal and read them, sticking to the Sunday Mass, which is not being said, instead.

Before considering and answering a couple of further objections, let us look at some of the vast stores of untapped Gospel teaching that finds no place in the Sunday Masses or in those of holy days of obligation. Some of the fragments mentioned will be so familiar to priests from the common Masses of the saints or from theological studies or spiritual reading that they will hardly believe that they have never had occasion to read these beautiful sections to their congregations.

On the other hand, I dare say that some of the passages cited will have a very unfamiliar ring even in the ears of a priest unless he be of more than ordinary piety or a student of the Scriptures.

Some Notable Omissions

Consider first the Synoptic Gospels. The Sunday and holyday Mass Gospels are taken from Matthew and Luke twenty-one times each, only four times from Mark, who has little or nothing of consequence that is proper only to him. Of the matter unused in the Masses under discussion, sections unique with Matthew are, for example:

The promise of the papacy following Peter's confession (16:13-16); the temple tax paid for Simon and Jesus (17:23-26); the castigation of the Scribes and Pharisees, much of which is universal and timeless in content (23:1-36); the two sons, one of whom said he would obey and did not, the other who said he would not, but did (21:28-32). One Sunday gospel has the familiar: "You have heard it said of old, thou shalt not kill" (5 Pent., Mt. 5:20-24). But none recalls the parallel teachings on adultery, oaths, revenge, love of enemies which follow (ibid. 27-48).

Under Luke may be noted the omission of material unique with him and of that which he has in common with Matthew or Mark. In these latter cases citations are given only to Luke although in some instances the treatment in one of the others may be more complete.

Thus, we find: The birth of John Baptist foretold to Zachary, his circumcision and the *Benedictus* (ch. 1); the presentation of the Child Jesus with the prophecies of Anna and Simeon and the *Nunc dimittis* (ch. 2; part of this is assigned to the Sunday within the octave of the Nativity, but this so often does not fall on Sunday); the teaching of John Baptist (ch. 3); parable of the man who builds his house on rock and one who builds on sand (6:47-49); the sign of Jonas, the lesson of the lamp, denunciation

of the Pharisees and the lawyers (ch. 11); parable warning against avarice; discourse on the servants the master will find ready; "I have come to cast fire upon the earth" (ch. 12); from the Sermon on the Mount the section on prayer with the Our Father (ch. 11); the barren fig tree; cure of the stooped woman on the Sabbath; the narrow gate; Herod called a fox; prophecy of the passion: a prophet cannot perish outside Jerusalem (ch. 13);

The parable of the king who starts to build a tower and cannot finish it (ch. 14); the prodigal son (ch. 15); Dives and Lazarus (ch. 16); the godless judge; the danger of riches—the rich young man—and the camel's eye (ch. 18); Zachaeus and the sycamore; parable of the gold pieces (ch. 19; in Matthew the talents, ch. 25); the parable of the vine dressers; the Sadducees and the resurrection (ch. 20); the disciples at Emmaus (ch. 24).

From St. John

Coming now to St. John's Gospel one finds 14 selections from it used in Sunday and holy-day Masses. Not so employed are many incidents reported exclusively by him. Among them: The further testimony of John Baptist (1:28-34; 3:25-36); the calling of the Apostles—Nathaniel under the fig tree (1:35-51); clearing of the temple (2:13-17; neither is the later similar episode in the Synoptics used); discourse with Nicodemus (3:1-15); the Samaritan woman at the well (4:4-42); the cure at the pool of Bethsaida — the angel that troubled the waters; Christ's claims to divinity; the Father's witness (5:19-47); discourse on the Holy Eucharist after the multiplication of loaves and fishes (ch. 6); Christ's further claims concerning self (ch. 7); the woman taken in adultery; the light of the world (ch. 8); the cure of the man born blind (ch. 9); "I and the Father are one" (ch. 10); raising of Lazarus (ch. 11); discourse with Apostles (ch. 12); the new commandment; conversation with Thomas and Philip: "Show us the Father" (ch. 14); the priestly prayer (ch. 17); appearance on Lake of Galilee: "Feed my lambs" (ch. 21).

Anyone taking the trouble to look up some of the citations or merely recognizing the key words given must realize the amount and the riches of Christ's teaching untouched by the Sunday Gospels. Some of the matter cited may not be of great consequence, but many of these passages are definitely noteworthy. I would single out the conversation with Nicodemus on Baptism, the parables on God's forgiveness — the adulterous woman and especially the prodigal son—and the discourse on the Eucharist.

It must be admitted that several of the better passages are lengthy for the Sunday Mass, notably that of the cure of the

man born blind, the Samaritan woman at the well, and the raising of Lazarus. But they are no longer than some present Sunday Gospels. Properly interspersed in the cycle they would not be over-burdening. Or they could be truncated; if we look up some of the present Sunday Gospels in their context, we find they are frequently cut off before the true end of the episode.

Some of the omitted sections of the Gospels are difficult. They would need some explaining. But certainly there is nothing more difficult in them than in the Gospel for the last Sunday after Pentecost with its simultaneous foretelling of the fall of Jerusalem and the last judgment; or in that of Sexagesima: Christ speaks in parables so "that seeing they may not see, and hearing they may not understand"; of the third Sunday of Lent—the seven spirits taking up their abode where one was evicted, followed by Jesus' seeming rejection of praise for his Mother: "Rather, blessed are they . . ."

We cannot pass over any of Christ's teaching because it is difficult or needs explanation in preaching. We know there is no Full Gospel Tabernacle that accepts and preaches the "full Gospel" in any sense so complete as the Church herself. But for the poor ordinary Catholic —the one who goes to Mass the required 52-plus-6 times a year and no more—there is but a brief and, I fear, repetitious version of it. Sometimes we criticize the secular press for giving us only part of the news. Neither then should we suppress part of the "good news" our evangelists have reported.

In Praise of Our Lady

"After the most careful examination, neither as adversary nor as friend, of the influences of Catholicism for good and evil, I am persuaded that its devotion to the Madonna has been one of its noblest and most vital graces, and has never been otherwise than productive of true holiness of life and purity of character . . .

"There has probably not been an innocent cottage home through the length and breadth of Europe during the whole period of vital Christianity in which the imagined presence of the Madonna has not given sanctity to the humblest duties and comfort to the sorest trials of women; and every brightest and loftiest achievement of the arts and strength of manhood has been the fulfillment of the assured prophecy of the poor Israelite Maiden: 'He that is mighty hath magnified me, and Holy is His Name.' "—John Ruskin in **Fors Clavigera.**

Summer Apostolate

The workingman is far from Christ

P. F. Berrigan, S.S.J.

"So long, fellas. Say a prayer . . ."

"See ya, Phil."

The moment had arrived. Mixed emotions were no doubt felt as the handshakes began, yet the tanned, quiet men around me said no more than the simple words of goodbye, and I followed suit. The last three months had given all of us a certain evaluation of each other; an effusion of words now would hardly change it. Together we had sweated and strained over the ditches and gas pipes of the local utility, had pondered and discussed according to our lights, had joked and laughed; perhaps we might have even prayed. I hope so. And now it had ended as I faced a return to the seminary and nine months of a different aspect of the same subject, God and neighbor.

But they anticipated no change. They would continue to dig the company ditches and install its meters, criticize the company methods and spend the company paycheck. They would bicker with half seriousness, heckle with crude malice, flock to a dirty story and gape at a pretty girl with something like unbelief. Their discussions would range from the overhead camshafts in a hot-rod, to the availability promoted by easy virtue, to the increasing density of clay, and back to the camshafts. Yet their typical charity, their amazing capacity for sacrifice, their warm, cheerful dispositions made me wonder at an effect all out of proportion to its cause.

There was Augie, the foreman, a giant with an incandescent temper and the love of a saint for his blind father; Reilley, an immigrant youngster from Claire, whose fine sense of the spiritual remains with me; Paul, who works hard for he knows not what, and clings to a freedom which every day chains him more; Jimmy, a grandfather and veteran of the gas mains, who winks at my aspirations yet bids me keep my eyes where they belong; and finally, Davey, who says little but follows me into a church.

Typical Americans

I found them representative of the department in which I worked; perhaps they are nearly as representative of the American laboring class. Four were nominal Catholics, and of these, one practiced his religion. I had no difficulty in ascertaining causes which may have contributed to the lapses; their indifference, or conviction of the

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Mr. Berrigan is a student at St. Joseph's Seminary, Washington.

uselessness of religion, or finally and most shocking, their show of contempt. Attempts at a general analysis could be made, statistics could be offered, our society diagnosed and dissected, but for our purpose here we must ask, "Where are we responsible?" How much have we contributed, either positively or negatively, to a leakage so great that it nearly counteracts our vaunted convert harvest? What do we make of this "fallen away" of our Church and society, who lives next door and up the street and whose salvation may be so completely interwoven with our own?

They were good guys—I stared at them and thanked God that they were as good as they were. And for all their ignorance, for all their hearsay formed conclusions, for all their incredulity and naivete, their reasoning was astonishingly sound at times. They saw the hypocrisy of the Sunday Catholic whose generous weekly concession frees him to act like a beast for six days and Sunday night. They questioned the zeal of an apostolic worker who never appears except to take a census. They saw the incongruity of a chosen follower of the begging Christ driving an expensive car, living in comfort and willing an estate. And periodically, they see the collection baskets, and who is to tell them where the money goes?

And so they stay away in their ignorance and bigotry, but in their truth also. They clot the rolls of our parishes and we run from the ominous fact and murmur piously of our converts. Their loss in France makes us pause, but not for long; their reverence for sacred things slowly fades, but too slowly for concern.

Experiments like Bishop Buddy's of San Diego please us and we ask, "Why not here?"—but our rut is much too comfortable to leave, and after all, it's up to the Bishop, isn't it? And meanwhile, the swarm of parish activities increases, feverishly converting the converted, while our lapsed friend seeks God in places where He is not likely to be. And the faithful smugly keep the heritage which they have earned, for after all, it doesn't pay to argue religion, or to know about it either, for that's the priest's job. So our "lapsi" are shut off from the lifeblood of Christianity, while the substitute they have no alternative in choosing invites them to an eternal death.

Later Than We Think

The situation warrants an awakening before the volcano erupts, forcing us to fight for ground we need never have lost. And true to its nature, the priesthood must first seize the banner, revitalizing their role of victim for the sake of Christ. Their initial sacrifice, their celibacy, their constant oblation provide the heights of unself-

ishness which not only evoke and demand respect, but even force it. A comfortable life at the expense of the people renders suspect motives which should be above reproach. People hunger for an ideal, for uplifting, for the sublimation of lives which otherwise must become intolerable. The priest has these things to give, but when he refuses, the disappointment of his flock can assume terrible forms.

So I found the greatest weapon in the power of example, that striving for a faint imitation of the life of Christ. Words lose their savor and force if they are merely spoken and not lived. Nor does the written word make a noticeable effect on materialistic minds. With Pilate they say, "What is truth?" Give men an opportunity to rationalize and you lose them. But can they rationalize what they cannot evade—the purity, the goodness, the love of a Christian life? Can they explain away its wholesomeness and the epidemic of goodness which follows in its wake? Finally, can they deny its practicality? It becomes at once their indictment and sure salvation; they begin to change and in doing so, change the world. Is the kingdom of Christ upon earth too much to hope for? Not if the Church is given the laborers, the prayers, the suffering.

What is needed is all this, plus realism about the job to be done. For we are no longer leaving the ninety-nine to find the one; if the sober truth were known, we are leaving the fifty faithful to seek out the fifty lapsed.

This story of seminarians working among them will repeat itself every year, this sharing their life, bearing their blindness and crudity, this testifying to Christ in their midst. It is our plea that life may be given to the prayer, "Thy Kingdom come," and our hope that it ranks above books and classes in the making of good priests.

Competition

Joe McCarthy had a dream that he had gone to heaven. Up there behind the Pearly Gates he saw the greatest baseball players of all time and just couldn't resist the temptation to form a team. Then the question arose of arranging a schedule.

He was trying to puzzle that out when the phone rang. It was the devil. "I have a team that can beat yours," Satan told him.

"Impossible," answered McCarthy. "I've got all the great ball players that ever lived. How could you expect to beat me?"

Replied the devil, "I've got all the umpires."—**Camillus.**

Code and Cult

J. F. Marbach, J.C.D.

Questions may be submitted to the editors

I MUST admit that in our diocese the seminarians, even if they don't have tonsure, assist as subdeacons during the summer. Is there any ruling on this?

Canon 985.7 decrees that an irregularity *ex delicto* is incurred by those who place an act of orders, an act that is reserved to clerics in sacred orders, but who lack that particular order.

However, in the case at hand, some authors take a mild view. It appears to be the opinion of Noldin (*De Sacramentis,* 1941, n. 498) that as long as a seminarian does not wear the maniple and that as long as there is some necessity for his acting as a subdeacon, the seminarian does not incur the irregularity even if he does not have at least tonsure. Cf. also Woywood-Smith, *A Practical Commentary,* 1946, p. 535.

Is it true that we may schedule a funeral Mass on Sunday?

Yes. Cf. *Rituale Romanum* (Benziger, 1945), p. 142. According to the universal liturgy, funerals are not allowed on universal feasts that rank as doubles of the first class, on feasts of the dedication of the parish church and its anniversary, or on the feast of the principal patron of the place.

However, there are many difficulties in having the funeral Masses and the burials on Sundays in our country and thus our Bishops in 1940 asked the Holy See to exempt our country from these above-mentioned restricted days to allow us more week-days on which funeral Masses may be offered.

Wuest-Mullaney (p. 164a, 164b) quote the special rescript of the Sacred Congregation of Rites, dated Oct. 16, 1940, and made known to the Bishops through the Apostolic Delegate. According to this special Rescript, a Requiem Mass with the corpse present is now permitted in the United States on all Feasts which rank as Doubles of the First Class, but which are not holydays of obligation in the United States; but also restricted are the last three days of Holy Week and the Feasts of the Epiphany and Corpus Christi. Funerals may also be permitted on the other days mentioned above in the first paragraph.

What is the reason for saying the "Our Father" silently in the Breviary and in the administration of the Sacraments?

No definite answer seems

available, but one theory claims it is a remnant of the very first days of the Church when most of the prayers and devotions were kept "secret" from the Catechumens.

Fr. Gihr states: "In Christian antiquity the Our Father was regarded as really and exclusively the 'prayer of the faithful'; for the baptized alone had the right to address God as their Father. Recall the so-called traditio (delivery) and redditio (return) of the Oratio dominica (and the Symbol) in the old baptismal practice."—*The Holy Sacrifice of the Mass* (Herder, 1942), p. 696.

Your question brings up some "fine points" which this writer would rather leave to the professors of Liturgy—when is the *Pater noster* recited *secreto* in the Breviary? Consider this sentence of Fr. Gihr (p. 700): "In the Hours of the Breviary the Amen is, on the contrary, to be added only when the entire *Pater Noster* is recited in silence (totum secreto), for example, at Compline before the *Confiteor;* it is always omitted when the Our Father throughout is recited aloud (totum clara voce), for example, in the ferial prayers of Lauds and Vespers; or when it is recited in silence, but commenced and concluded aloud, for instance, in the dominical prayers of Prime and Compline."

In THE PRIEST *for February, 1953, (p. 138), you mention a question concerning a proper "Blessing of an Infant" and "Consecration of a child to Our Blessed Mother." May I mention that prayers for these purposes can be found in a pamphlet "Why Squander Illness?" by Fr. Lawrence E. Skelly, published by Radio Replies Press, St. Paul 1, Minn.?*

We are glad to relay this information to the readers of these pages. An examination of the pamphlet reveals that it is truly an excellent and beneficial gift for a patient in a hospital, as it contains many of the traditional prayers and devotional exercises plus some inspiring poems and helpful thoughts for the sick.

Who wrote the hymn "Stabat Mater Dolorosa"?

This hymn is ascribed to Fr. Jacopone da Todi, O.F.M., who died in 1306—cf. Britt, *The Hymns of the Breviary and Missal* (Benziger, 1936), p. 134.

I have just been appointed a pastor, and I would like to have some handy reference work about Church Music because my organist already has asked some "difficult" questions about which Masses, hymns, etc., are permitted.

You should write to the Society of St. Gregory of America, 119 West 40th St., New York 18, N. Y., and ask them for their

"White List" of hymnals, Masses, references—the cost is $1.12.

We would earnestly recommend that you, or the organist (or even both) should join this Society (yearly dues two dollars); as a member you will receive their very useful quarterly bulletin.

In February, 1953, this "White List" was ordered by the Archbishop of Boston to be the official guide for church music in all the parishes of that archdiocese.

May a non-Catholic wife of a Catholic be buried in his family plot in a Catholic cemetery?

This question is usually answered in the Diocesan Synod, or else by the Bishop in a particular case. If the non-Catholic wife had signed the original promise, had been married properly, and had fulfilled the promises all during her life by raising the children as Catholics, permission is sometimes granted for the non-Catholic wife to be buried in the husband's family plot in the Catholic cemetery.

What was the decree of the Pope some few years ago concerning the "matter and form" of Sacred Orders?

Pope Pius XII, on Nov. 31, 1947, in his Apostolic Constitution "Sacramentum Ordinis" declared that the matter of the Sacred Order of the Diaconate, Priesthood and Episcopate, was only the imposition of hands—"materiam eamque unam esse manuum impositionem." This declaration, made "suprema Nostra Apostolica Auctoritate et certa scientia," was intended to remove doubts and anxieties concerning the "handing over of the instruments." The Pope implied that the opposite view had been held, and had even been ordered by the Church, but the Pope distinguished between the "voluntas Christi" (which did not demand the *traditio instrumentorum*) and the "voluntas Ecclesiae" which in the past had demanded this ceremony for the validity of the orders in the Latin Church. The Pope decreed that "saltem in posterum" this *traditio* is not necessary for the validity of these Sacred Orders.

The form of these Orders was to be those words which determine the application of the matter and *signify* the Sacramental effects—the power of the Order and the grace of the Holy Ghost. The Apostolic Constitution cites those words of the *Praefatio* of each Ritual which constitute the essential form.

The Pope mentions also that all the ceremonies of the Roman Pontifical are to be observed, and that this decree does not have a retroactive effect—*Acta Apostolicae Sedis,* XL (1948), 5-7.

Of the 159 counties in Georgia, 117 have no Catholic church or school of any kind.—Fr. Lahey in **Ave Maria.**

Sermon Suggestions

Eleventh Sunday After Pentecost

August 9, 1953

Are You Spiritually Deaf and Dumb?

DURING His public life our Lord was the perfect preacher and wonder-worker. He preached with a burning zeal and love of truth in order to save souls and help them become holy. He taught to enlighten us about our ultimate destiny and the means of realizing this destiny. And he worked wonders to prove to us His divine nature and mission.

The incident related in this morning's Gospel records one of those wonders — the miraculous curing of a man who was deaf and so inarticulate of speech as to be called dumb. The Fathers of the Church point out that Christ had two purposes in working this miracle. First, He proved the truth of His divine mission. Secondly, He taught us a lesson for the deaf and dumb man is a figure of those who are spiritually deaf and dumb.

Appreciate the gift of God's life and the presence of the Holy Spirit within you. You are no longer spiritually deaf and dumb. You were reborn; you were given the power to hear the voice of God and to respond. If you have not developed this power, if you have lost this power, it is your own fault! God has been more loving than any earthly Mother and Father. So begin today to draw away from the noise of the world. Listen to the God of your heart and respond to His love!

Twelfth Sunday After Pentecost

August 16, 1953

A Christian Loves All Men

IS the story of the Good Samaritan verified in the world today? Fortunately there is much charity in the modern world. People rush to the help of the stricken with a zeal that is admirable. But our Lord expects His followers to practice heroic charity. A Christian must love all men, regardless of race, creed, color, nationality; he must love even those who offend him.

This teaching is clear from the Parable of the Good Samaritan. The man who was waylaid by robbers was a Jew. The priest and the levite should have helped him, for they were representatives of the Jewish people. But both left him, perhaps to die on the road. The Samaritan was an alien and of a schismatic religion, but he put aside all racial and religious hatred to care for an injured stranger. Christ says to each of us, "Go, and do thou also in like manner."

There is no other way — we must love all men, even if this means forgiving our worst enemies, even if this means overcoming old and personal animosities. During the Holy Year of 1950 our Holy Father canonized Maria Goretti, a martyr of purity. The man who assaulted her testified to her last words. St. Maria Goretti lay dying from the stab wounds she received for resisting her assailant. She cried out, "May God forgive you! I forgive you from the bottom of my heart." Christ says to us, "Go, and do thou also in like manner."

Thirteenth Sunday After Pentecost

August 23, 1953

Thank God for Confession

MODERN society, educated by self-sacrificing doctors and writers, no longer fears leprosy and the leper. For instance, during 1951 a best seller, "The Miracle of Carville," did much to put leprosy in its proper perspective. But in the time of our Lord leprosy was a horrible disease and the leper's position in society was terrible. The Old Testament prescribed that a priest examine one suspected of having leprosy. If the person was a leper, the priest declared him *unclean!* This meant ostracism. It meant poverty, loneliness, filth, degradation; it meant that the leper would be avoided by all men.

Yes, the position of a leper was most dreadful. That is why it must have been an immense relief for the ten lepers of today's Gospel to be cleansed of this disease. They could begin life all over again. Once more they were sound of body and full of the vigor of good health. How grateful they should have been. Yet only one of them returned to give thanks to Jesus! These lepers remind us to ask ourselves, "Have I been grateful to God for having cleansed me of the leprosy of sin?"

After Confession we must always make a sincere and complete thanksgiving at the feet of our Lord in the Tabernacle. Restrain the impulse to rush out of church immediately after a hurried saying of your penance. Remain a while with our Lord to thank Him for your spiritual health. This is the least we can do! But even this would be a sham and a mockery if we have not previously planned for the future and firmly resolved to avoid moral leprosy. Only then can we be truly grateful for what has happened to our souls in the confessionals.

Fourteenth Sunday After Pentecost

August 30, 1953

We Serve Him Whom We Care For

ONE day a visitor at an art museum was startled to find a statue of Voltaire on his right, and one of St. Joan of Arc on his left. He compared them. The artists who made them had depicted perfectly the effects of the lives of these two famous persons. Voltaire's face was lined with many wrinkles; he had a sneering, impish expression. St. Joan of Arc's face was turned slightly upward; it was beautiful with an expression of faith, hope, and love. Each had served a different master, and their masters were impressed on their very faces.

It is not difficult to see that this would be the case—that St. Joan's service of God, that Voltaire's service of worldly things and the devil would be reflected in their faces. We serve him whom we care for. Our god may be mammon, that is to say worldly goods; and this is equivalent to serving the devil. Or we can serve the one, true God, our Creator and Lord. We cannot serve both, for they are opposed to each other completely. So, if we expect peace and true happiness to be on our faces and in our lives, we had better begin caring for God and His divine will. For men serve whom they care for.

Mark Twain once said that everybody complains about the weather but nobody does anything about it. This can almost be said about the lack of religion in modern everyday life. But while we can do nothing about changing the weather, we can do something about the service of God. Begin *at once* to look upon your home, your family, your office, business, social contacts as opportunities to serve God. Try to care for God more — fan the flame of Christ's life bright in your soul. Then let this flame spring to others by good example and your prayers. By all means seek always to do God's will in the spirit of Our Lady, who said, "Be it done unto me according to Thy will."

Fifteenth Sunday After Pentecost

September 6, 1953

Christ Gives Joy At Death

WHEREVER men live, there is death. Death comes to the mansions in the suburb, to the tenements of a slum, to a farmhouse on the plains, to a cabin in the mountains, to the battlefields of Korea, and to the busy streets of the city. Life is only for a day. It is like to the path of a ship in the sea, like to the grass of the

fields, like to a little vapor. We do not know when it will end. We only know that it does end. No man who has denied death has conquered death. When his day closes, he comes to share our common heritage. But whenever death comes, it should bring joy. Our Lord is eager to give joy at death — joy to the living who survive, and joy to the person who died. This is the lesson that today's Gospel teaches.

Great was the joy of the young man of Naim when he awoke from death to look into the face of Christ. Infinitely greater will be your joy when you die to this world and awake in the next. You will awake in the presence of Our Lord and His Mother. This is all that death is for the faithful follower of Christ — simply an awakening in the arms of the Sacred Heart of Jesus and of the Immaculate Heart of Mary, His Mother and our Mother.

History As It Should Be Written

A common way of dividing up history for convenience in narration is to give to an age the name of the most important actor in it, and to write the history of the time around him. "The Age of Augustus," "The Age of Alexander," and of the Alfreds, Henries, Edwards, and all the others: the idea is familiar.

A division much more reasonable because recognizing the true constructive forces in history would be the naming of ages after the truly great, the saints. They are the men and women who have the best effect on their times and who make history according to the will of God.

Seventeenth-century France has its history divided into the ages of Richelieu and Louis XIV, with some interludes. That history would be better written if a large part of the century were known as the Age of Vincent de Paul. Apart from his sanctity he was a greater man by far than either Richelieu or Louis XIV, and his effect on France, Europe and the world was immeasurably more beneficial than theirs.

We learn more about the real state of France from the story of Vincent's charity than from any amount of merely political and social history. He was much concerned with politics and economics; but he was concerned in the most constructive way, that of love of God and man.—**William Lawson, S.J.**

When David Garrick, the actor, showed Dr. Sam Johnson his new house with its gardens, statues, and fine furniture, instead of complimenting him, Dr. Johnson put his hand on the little man's shoulder and said, "Ah. David, these are the things that make a deathbed terrible."

PUBLICATIONS DISAPPROVED

by the

National Organization Of Decent Literature

AUGUST, 1953

Publications Found Objectionable For Youth By The Decency Committee

COMIC BOOKS

Astonishing
Black Magic
Crime and Punishment
Crime Detective
Crime Does Not Pay
Diary Loves
Eerie
Girl Comics
Girls' Love
High School Romances
Journey into Fear
Journey Into Unknown
Lovers
Love Letters
Love Problems
Love Romances
Man Comics
Out of the Shadows
Pictorial Romances
Real Clue
Romantic Adventures
Romantic Confessions
Romantic Love
Sam Hill, Private Eye
Shock
Strange Mysteries
Strange Worlds
Startling Terror Tales
Sweethearts
Tales from the Crypt
The Haunt of Fear
The Spirit
Two Fisted Tales
Witches Tales
Weird Adventures
Weird Fantasy
Weird Science
Young Men

POCKET-SIZE BOOKS

AVON PUBLICATIONS

Amboy Dukes
Cry Tough
Hell-Bent With Jake
Low Company
Millie
The Big Brokers
The Gifted
The Headstrong Young Man
The Night Air
Thes Rough and the Smooth
Untamed Wife of Louis Scott
Waiting for Willie

BANTAM PUBLICATIONS

A Rage To Live
Clara
Don't Touch Me
God Has a Long Face
Louisville Saturday
Low-Down
Of Former Love
So Many Doors
The Day of the Locust
The Dream Merchants
Theresa
Thin Edge of Violence

CARDINAL PUBLICATIONS

A Stone for Danny Fisher

DELL PUBLICATIONS

Age of Consent
He Had Three Love Affairs
Really the Blues
The Forest and the Fort
The Human Beast
The Sea is A Woman
Untamed

ETON PUBLICATIONS

Mark it with a Stone
Strip for Violence

GOLD MEDAL PUBLICATIONS

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Beyond Desire
Black Wings Has My Angel
Cocotte
Darling, It's Death
Here Is My Body
Home Is the Sailor
Lovers Are Losers
Mountain Girl
Plunder
River Girl
Run, Chico, Run
Scarlet Venus
Take Me As I Am
That French Girl
The Borgia Blade
The Borgia Blade Garden
The Cheaters
The Devil Drives
The Devil's Legacy
The Fast Buck
The Forbidden Room
The Road's End
The Sharp Edge
Thunderclap
Unholy Flame
Weep For Me
Whom Gods Destroy
Woman Soldier

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White Slave Racket

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Saskia
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Victory In the Dust

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Bitter Fruit
Casualty
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Jailbait
Johnny Bogan
Love Me Sailor
Lower than Angels
Maharajah
Main Line
Mask of Glory
Mooney
No Narrow Path
One By One
Pray Love Remember
Red Lion Inn
Season For Passion
Shakedown
Strangers in Our Midst
Sweet and Deadly
The Big Bubble
The Big Cage
The Boy Came Back
The Cruel Dawn
The Diary
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The Spell
The Traitor
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You Can't Catch Me

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The Dark Urge
The Heavenly Sinner
The King's Mistress
The Shame of Mary Quinn
23 Women
Yama, The Hell-Hole

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Love Isn't For Now
One For Hell
Sea Waifs
The Golden Sorrow
The Marriage Bed
The Quest
This Too, Is Love

SIGNET PUBLICATIONS

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A Wind is Rising
A World I Never Made
Back of Town
Conjugal Love
Cornbread Aristocrat
Death Is A Round Black Ball
Down All Your Streets
Episode In Palmetto
Finistere
Elinda
Forever Amber
God's Little Acre
House in the Upland
I, The Jury
Journeyman
Judgment Day
Knock on Any Door
Laird's Choice
Long November
Lie Down in Darkness
Loved and the Lost
Love Without Fear
Meg
One Lonely Night
Please Call Estherville
Portrait in Smoke
Pressure
Prettiest Girl In Town
Renee
Sanctuary
Serenade
Soldier's Pay
The Age of Longing
The Big Kill
The Catcher and the Rye
The Girl in his Past
The Hoods
There's No Home
The Revolt of Mamie Stover
The Woman of Rome
The Unwanted
Tobacco Road
Tragic Ground
Trouble in July
Vengeance Is Mine
Where the Town Begins

MISCELLANEOUS

Come Night—Come Desire
Confession of a Hat-Check Girl
Dagger of Flesh
Dance Hall Girl
Dream Club
Forbidden Fruit
Four Dames Named Sin
Girl from Mimi's
Give Me Ecstasy
Harlem Model
Harlem Woman
Her Candle Burns Hot
Heyday
Honky Tonk Girl
Hot Chocolate
House of 1000 Desires
Immoral Woman
Innocent Wanton
Junkie
Lay Down and Die
Lida Lynn
Love
Mistress on a Death-Bed
Naked Desire
Night of Ecstasy
Off Limits
Passion Has Red Lips
Passion Is a Woman
Pickup Girl
Play Rough
Raise the Devil
Reckless Girl
Red Headed Wench
Savage Love
Season For Sin
Sexual Behavior of Unmarried Women
Slaves of Desire
Sleepy Time Honey
Stag Stripper
Street of Dark Desires
Street of Sin
Sweet Savage
Tease the Wild Flame
The Alcoholics
The Bohemian
The Come-on
The Lusty Land
The Tigress
Temptress
The Affairs of a Mistress
The Bastard
The Twist
They Call Her Easy
Thrill Girl
Tonight For Sure
Tough Cop
Very Private Secretary
Wanton By Night
Warped Women
Where They Breed
White Slave

MAGAZINES

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Art Photography
Authentic Detective
Bare
Beautiful Girls

Beauties
Beauty Parade
Best True Fact Detective
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Bronze Thrills
Burlesque

Candid Photography
Carnival
Cartoon Humor
Cheers
Comedy
Confidential Confessions
Color
Cover Girl Models
Crime Annual—1953
Crime Detective
Crime Exposed

Dare
Daring Detective
Detective Book Magazine
Detective World
Detective Yearbook—1953
District Attorney Detective

Exclusive Picture Detective
Eyefull

Fact Detective
Famous Police Cases
Fantastic Adventures
Figure Photography Annual
Flirt
Focus
Frolic
Fun Parade

Gala
Glamorous Models
Good Humor
Good Photography
Headquarters Detective
His
Hit

I Confess
Intimate Romances

Joker
Jackpot
Jest
Jive
Laff
Laff-Annual
Life Romances
Line-Up Detective
Love Diary

Man to Man
Modern Man
Movie Spotlight
Movie Play
Mr.
Mr. America
My Confession
My Romance

Nifty
Night and Day

Our World

Pace
Pack of Fun
Paris Life
Peek Show
Peep Show
People Today
Personal Romances
Photo
Photo Arts
Photography Workshop
Picture Follies
Picture Fun
Picture Show
Pix
Police Record Detective
Popular Psychology Guide
Police Detective
Prize Winning Photography

Real Detective Cases
Real Story
Real Western

Salon Photography
Secret Confessions
Sensational Detective Cases
Sexology
Show
Sir
Show Girls
Smash Detective Cases
Stag
Stare
Special Detective
Sunbathing
Sunshine & Health

Tab
Ten True Crimes
The Girl Friend and the Boy Friend
Timely Detectives
Titter
True Cases of Women in Crime
True Crime Cases
True Life Detective Cases
True Love Stories
True Police Cases
True Police Yearbook
21-The Magazine For Young Men

Uncensored Detective
Underworld Detective

Vue

Wham
Wink
Whisper
Wit and Humor
Your Psychology

Zip
Zowie

List prepared by the Chicago Archdiocesan Council of Catholic Women.

The list may be obtained from Our Sunday Visitor, Huntington, Indiana. Individual subscription is $1.00 per year. Copies of the list in quantity are priced at 1c each.

NOTE: A Club to obtain pocket-size books for teen-agers may be organized (usually in school under the direction of a teacher). This Club may obtain information about books from the Teen Age Book Club, 351 Fourth Avenue, New York 10, N. Y.

Toujours La Politesse

The Liverpool **Daily Post** quotes the report of a reader, recently returned from a holiday in France, of a notice on the door of the 12th century cathedral of Senlis, north of Paris. The notice read,

"The vicar bids all tourists welcome.

"However, he believes it his duty to inform them that there is no swimming pool inside the church.

"It is, therefore, unnecessary to visit the cathedral in beach wear."

Book Reviews

This Is The Seminary
by Rawley Myers

Bruce Publishing Co., Milwaukee, 1953, pp. 123, $2.00

IT IS notoriously difficult to write fiction about the priesthood or anything connected with it. The same can be said of the life of the seminary. Most attempts fail because they are too idealized or too popularized. For this reason, the reviewer felt sympathy for Fr. Myers when he started this book written for the young man who is thinking of going to the seminary. Fr. Myers needs no sympathy. His discussions of the nature of a vocation, of the ideals of the seminary life, his descriptions of the life of the seminary, its classes, recreations and prayers, come off with a naturalness that escapes the artificiality of the too idealized and the embarrassment of the "Hollywood" version of seminary life. His approach has the ease of a conversation. His explanation seems to be written in a way to appeal to the teen-agers. He is particularly to be congratulated for his mastery of their speech patterns and for his ability to reproduce the idiom of the seminarian —especially his devastating humor. Few priests will escape its invitation to go back in memory to similar scenes and conversations.

A priest ought to have this book around the rectory to give to some high school senior when he asks about the seminary. It is the sort of book to be read along with the catalog; it gives substance to all those mysterious regulations, subjects, horarium, and religious exercises. It is the indispensable vade-mecum of the newcomer to institutional living.

A seminary professor may quarrel with some of Fr. Myers' statements; an English professor may wish that he leave something to the imagination; but he is to be thanked for having caught the seminary's spirit as well as its ways; for having shown so clearly the how and the why, for his insight into the psychology of the average seminarian. May someone do the same for the "prep-sem." — John P. McManus, S.S., Seattle.

So Near Is God
by James M. Gillis

Charles Scribner's Sons, New York, 1953, pp. 210, $3.00

IF, in the present day world of American Catholic letters, there is one name that casts a spell, if there is one name that gives promise of combat, if there is one name that is almost synonymous with right, and truth, and justice, that name is James M. Gillis. For fifty years Father Gillis has given his literary sword to the cause of God, and few people, if any, can recall a time when he failed to wield that sword with anything but the perfect skill of a master. Father Gillis has been, and is yet a great thinker, a great writer.

Should anyone not be convinced

of this, let him read *So Near Is God*. In this book of twenty-six spiritual essays Father Gillis is not engaged in controversy, that is to say, he is not giving replies to direct challenges. And since there are those who feel that he is at his best as a controversialist one might not expect to find the real Father Gillis here. Yet here is the same strikingly fluent command of language. Here is the same phenomenal facility with apt quotation. Here is the same dogged logic that will not let go a falsehood until it has been stripped of its disguise and will not let go a truth until it has been made as clear as mere words can make it

The essays themselves touch on many topics, from self-knowledge to heaven, each following naturally after the other, like stepping-stones. They are well-knit, forceful, thought-provoking. What more do we ask of the book we choose for our spiritual reading? — Raymond Gribbin, Baltimore.

I Want To See God

by P. Marie-Eugene, O.C.D.

Fides Publishers, Chicago, pp. 549, $5.75

AN old seminary saw has it that when a man begins to read St. John of the Cross he is ready for canonization, the implication being that the mere study of Carmelite spirituality demands heroic virtue. It is only a jest, of course. Yet a good many of us find it easy to dispense ourselves from the serious study of such stalwarts as the Carmelite saints; and with good reason. There really isn't much time left over in the priestly day for puzzling over the rarefied sentences and profound figures of the mystics.

Now, however, a Carmelite priest offers us an exhaustive treatise on Carmelite spirituality in a language and format with which we can all be more at ease. For his guide he has chosen St. Teresa of Avila, although he assures his readers that the doctrine is a composite of what any student would find, not only in the writings of St. Teresa, but also in those of St. John of the Cross and the Little Flower. In two volumes it is Father Marie-Eugene's intention to present the whole of the Carmelite approach to the spiritual life, as that approach is described by St. Teresa through the metaphor of the "seven mansions." The first volume, *I Want to See God*, concerns itself largely with an explanation of the first three mansions.

So comprehensive is the work, however, that the over-all view of the mansion idea seems to be lost in the exposition of detail. Yet it is precisely in such details that this reviewer sees the greatest value of the book. The chapters on mental prayer, silence, the devil, and the gifts of the Holy Spirit contain ideas which, if not new, at least have not found extensive expression in other current spiritual writings.

So long as serious thinking remains a wearying business it cannot be said with honesty that *I Want to See God* is an "easy" book. But it is intelligible, interesting, informative, and, given the grace of God, it may well assist in genuine spiritual advancement. —Raymond Gribbin, Baltimore.

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Continued from page 573

blocking the Communist Fifth Column, it is incredible that a priest, and especially a missionary with presumably first-hand experience, should give such comfort to those who are trying to protect that Fifth Column here in the United States.

This comes to us as a shock, especially since we are currently halfway through Father Greene's *Calvary in China,* in which he vividly describes his own trial and the peculiar hatred of the Reds for our Blessed Mother.

Discussing the eccentric attitude represented by this missionary, Howard E. Kershner says in the July *Freeman:* "I have seen nothing in anti-Communist activities that compares in wickedness and cruelty with Communism itself. To oppose slavery is not as bad as slavery. To oppose the murder of countless millions is not as bad as the murder itself. In short, opposition to sin is certainly not as bad as sin."

The chief of the Chinese Delegation to the United Nations, Dr. T. S. Tsiang, reported officially that the Chinese Communists executed 15,600,000 and starved 20,000,000 more in the two-year period ending in July, 1952. The opposition is buried alive, beheaded, beaten to death — the opposition being mainly Chinese Christians. How can such methods compare with Senator McCarthy's? — and the Senator is simply investigating a well-founded suspicion that his witnesses are traitors.

We would suggest that this priest read an account of Fr. Greene's trial — without counsel,

manacled, starved, beaten — and compare it with the newspaper accounts of a Congressional hearing in Washington.

Think what you like about the Senator—and two of your editors have quite different opinions of him—but don't go off the deep end! Even if you consider him nothing more than a scheming, self-centered politician, certainly he does not represent a greater threat to the United States than the Kremlin.

For Slow Learners and the Mentally Retarded

PITTSBURGH Catholic schools have beat the rest of the country in offering as a part of their regular facilities a special program adapted to the slow learner and the mentally retarded. A central testing service has been set up in charge of a certified psychological examiner.

Approximately 30 teachers have been assigned to do regular tutoring or remedial work, in or out of school. Five special classes in as many sections of the city are planned for this term.

To take care of the mentally retarded, St. Anthony's School at Oakmont, formerly an orphanage, will begin a special program directed by the Missionary Zelatrices of the Sacred Heart. About 40 children will be accepted this Fall.

So far as we know, this program is unique in the United States. We've seen pleas stressing the need of such work, but this is the first one actually under way.

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Correspondence

'Promoting the Catholic Press'

JUST a word in discussion of Father Richard R. Walsh's letter "Promoting the Catholic Press" in the June 1953 PRIEST. Father Walsh feels that "magazines which are merely thinly veiled appeals for support of institutions or causes, no matter how praiseworthy, should not be foisted on the laity." He feels that publications should have some literary merit before they are permitted in the parish.

There is certainly a point on his side. It would be wonderful if all Catholic publications approached a high literary quality. Yet even the lesser magazines often bring many souls closer to God and help worthy movements in existence. Does the literary quality of a publication have to be the criterion for its existence?

It would be good if every Catholic family had at least this minimum of Catholic literature: their diocesan newspaper; a first class Catholic magazine; and a secondary, perhaps less-than-literary publication, to which they know they are subscribing, to some extent at least out of charity.

Personally, I don't think there are too many in this last class. But even so, charity for a worthy cause may be more meritorious than boosting good literature as good literature. But why not do both?

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'Magnum Vinculum Unitatis'

THE Popes of recent times seem to disagree with some of your correspondents regarding the use of Latin in the Church of which they are the shepherds. Pope Pius XI, writing authoritatively to the Sacred Congregation of Seminaries and Universities on August 1, 1922, scarcely seems to agree that "our use of Latin is more the result of a mere historical accident than most of us readily admit." He writes in this letter of instruction: ". . .Ecclesia . . . sermonem suapte natura requirit universalem, immutabilem, non vulgarem. Hujusmodi cum sit sermo latinus, divinitus provisum est ut is mirifico usui esset Ecclesiae docenti, idemque Christifidelibus doctoribus ex omni gente magnum ministraret vinculum unitatis. . ."

"Divinitus provisum" hardly indicates a *mere* accident of history. Providence knows no such thing.

In the same letter Pius XI says that ignorance of Latin indicates a certain lack of love for the Church even in the educated layman, and declares what, consequently, is demanded of all clerics.

Inability to read the Divine Office intelligently as it is now written receives little sympathy from our present Holy Father. Pius XII is modern and has often shown his understanding for the needs of the Church in our present age. As recently as September 3, 1951, he spoke to the teachers of the Discalced Carmelites: "Proh dolor,

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lingua latina, gloria sacerdotum, nunc languidiores . . . et pauciores habet cultores. . . Nullus sit sacerdos, qui eam nesciat facile et expedite legere et loqui! . . . Latina lingua. . .thesaurus est incomparandae praestantiae. . .sacrorum administer qui eam ignorat, reputandus est lamentabili mentis laborare squalore." Strong words from a gentle Pontiff. It is hard to find a "gentle" word to translate the Latin *squalor*.

If we love the Liturgy so much as to grieve and lament that it is not in English, shouldn't we, whose primary reason for being is the Liturgy, and whose learning should "be at least not inferior to that of laymen who take similar courses of study" (Pius XII, *Menti Nostrae*, September 23, 1950), love it enough to learn what we do not know, if that should be necessary? Love that balks at effort will have a hard time proving itself.

The voices of the critics have found ample space in THE PRIEST. I wonder whether the Supreme Pastors' words also have a place.

Matthew Fehring, S.D.S.
St. Nazianz
Wisconsin

Cause of the Vocation Shortage

FEAR of reprisals keeps many of us silent.

I read THE PRIEST faithfully. It is excellent. May I say my thoughts "on the lack of vocations"?

There must be some answer to the lack of vocations to our Sisterhoods — or is there really a lack? It is not possible that since our Catholic School Educational system kow-tows to State requisites

with limited numbers in classrooms, so many wasted subjects that demand additional Sisters, the strange tactics of some of our inexperienced diocesan school heads (who were never stationed in parishes or handled a school) who grasp all their new-fangled ideas from these very questionable Educational Conventions — there is a dearth of vocations.

Must heaven be forced to work additional shifts to produce what we are demanding? Do we forget that a religious vocation comes from God? Really, are we aware of the lack of education in so many of our schools — and who can deny it? Just what are we producing? No vocations! Is not the hand writing on the wall? Are we priests so blind that we cannot see?

It will take a miracle, if the only attraction is the garbed Religious, if the same branches are taught as in public schools — if even our good Sisters will not teach religion, as in some schools by the dictum of the Superintendent of Catholic Education, if Mothers Provincial make so many rules for their Sisters who are really willing to sacrifice — if our Catholic Schools are neglecting the ruling of the present Holy Father that the Sacramental life, daily Mass are the "primaries" in Catholic Education — if some Priests, Brothers and Sisters are challenging the traditional practices of daily Mass, frequent Holy Communion, First Friday confession and Holy Communion as a "forcing" of the children — when children are "forced" in everything in their home life, in their social life and in the discipline of the school . . . when Pastors and Sisters never object to "forcing"

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when they want financial support in their pet causes and drives.

Is the practice of our Holy Faith so secondary in training our young? Maybe God is removing vocations from our midst. Or maybe the fault lies in the strict adherence to medieval and European inconsistencies of our Mothers Superiors who shut the door of the Religious life to many a very fine Catholic American girl — when upon entering they see the fallacy of the Religious Life as preached by us . . . quite a number return home after a year or two.

Despite the Religious Convention in Rome and the Convention at Notre Dame at the behest of the Pope — they still refuse to change their concepts to the American way of life. And, may I add another perhaps . . . the demand of Mothers Provincial that large permanent convents be erected at tremendous costs — even in parishes where there is no permanent grade school or high school — nor a permanent church. Possibly God is not pleased with this. It is not the individual Sister who demands these requisites.

When, Father, will our Bishops see the wrecking of our educational system — or the make-believe of the present system? When will they cease to take the word of others who are so blind — having the reputation of tops in this field so important to the Church in America? When will our Bishops realize the statement of the ex-president of Chicago University: "The Catholic Church in America made a terrible mistake when it adapted itself to the educational system of the Public Schools."

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When will Mothers Provincial understand better the purpose of the great teaching Orders of the Church . . . if parents must sacrifice to carry out the Law of God's Church . . . then teaching Orders must be prepared to sacrifice more . . . and they will be given the chance.

Anonymous

Report From Tanganyika

FROM a practical point of view our Bishop here would not refuse a gift of some young secular priests from a brother Bishop. Our manpower situation is rather strained. Most of the men are Germans and these days it is almost impossible to get new men in the country if they are Germans.

From where I bang this out I can see the escarpment of the Makonde Plateau. Here live about 300,000 Wamakonde who for the most part are pagans. At the moment it is a race between Christianity and Islamism and it looks as though the latter will win. There are exactly four priests working this region and there won't be any more available in the foreseeable future. In the memory of some of the men here there was a time on the Plateau when there were no Mohammedans at all — but never were there enough

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men to move into the country, for most of the work began in the valley here. It has been necessary to concentrate the few men in order to hold the Christians here. In the early thirties the first priest went to the Makonde and the work started to prosper but World War II brought it to a standstill. The Moslems from Zanzibar got wind of Christian missionaries working there and they sent men into the region.

The type of Islamism found here is strange. By tribal custom the boys are circumcised as pagans. The Mohammedans just move in, hand out a new name to the convert, and he is a Mohammedan. There is no demand that he break with the old pagan ways.

Plenty Of Room

The catch to the business is that the African no longer wants to be known as a pagan. He settles for a Mohammedan name but at heart and in his way of life he is a pagan. It is a comfortable kind of conversion. On the other hand, if he wishes to be baptized he must make an effort to break with his customs that go counter to the commandments of God. If he falls back into pagan ways, and for the most part all the Christians do, he must give an account in the Sacrament of Penance. About the only thing they get out of Islamism is a fanatical hatred of Christianity even though they know nothing much about either sect.

Circumstances being such in this neck of the bush, I am sure the Bishop here would not refuse help coming from outside the order.

Well at any rate these lines should tell you that there is plenty

of room everywhere for priests both regular and secular. Each group has its points but after all the latter are ordained exclusively for the "cura animarum" and this work is basically the same the world over or at least in those parts of the world I have seen. Of course circumstances of place give accidental twists to the work but everything a priest does lies under the motive to bring the Mass and the Sacraments to the people.

By the way, one sees with full force the meaning of the "ex opere operato" among people who are being pulled two ways at once and such is the case of a Catholic people living in the midst of pagan and Islamic neighbors. One also realizes the terrible calamity which the Reformation was, for as it runs its course to the bitter end, Christian people return to neo-paganism. The pagans here have practiced from time immemorial all the vices which confront people at home in the guise of progress. Abortion, birth-control, infanticide are considered by the most backward savage in this region to be virtues. Progress seems to be a return to the jungle.

Kevin Barron, O.S.B.
Benedictine Mission
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Correspondence

in the Divine Praises. I have mislaid my copy. I intended to reread the article but have been unable to find the issue.

The discussion seemed to reach a conclusion without stating it. This has seemed to be the case with others who say they are at sea about it. To me, *Blessed* in this phrase has always meant "Praised be God" and hence has only one syllable. I wouldn't know what "Blessed be God" would mean if not "praised" or "honored," in which case -ed is not made a second syllable when pronounced. *Blessed* for *Blest* is sometimes used in poetic rime and vice versa.

For me in the Divine Praises it is one syllable.

Sacerdos
Rhode Island

For Catechumens

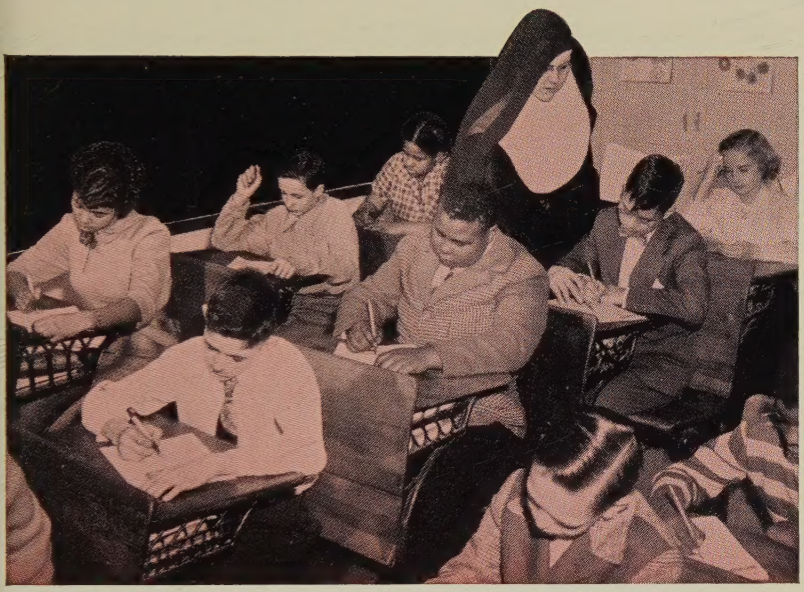
FATHER Leonard B. Nienaber, 501 W. Short Street, Lexington, Kentucky, is distributing a card for catechumens to carry. It reads: "I am taking instructions to become a Catholic. In case of accident, call a priest to baptize me." Perhaps you would like to write and ask him for one. The idea grew out of the St. Christopher medal.

Joseph Wimmers
Paintsville, Kentucky

The 'Priests Sanctified'

"COMING Events: The Good Friday Mass of the Priests Sanctified"—Albuquerque *Morning Journal*, March 27, 1953. Maybe they have something.

Edward M. Gallagher
St. Anthony Boys' Home
Albuquerque, New Mexico



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